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Vavasoris Examen, & Purgamen:

O R,

Mr. VAVASOR POWELL'S
Impartial

TRIAL:

Who being apprehended upon the

late HUE and CRY, raised after him, hath Ap-
pealed to God and his Country, and is found

NOT GUILTY.

O R,

The Thanks of the Welsh Itinerants

for their pretious New-years-gift, (being a Chain of blew
Beads, above an hundred Lyes on a string) lately sent
them, by their namelesse, truthlesse, and shamelesse Benefactor,
wherein the Calumniators monstrous Draught is ex-
punged, and Mr. Powell drawn out in his
proper Colours.

PUBLISHED,

By { Edward Allen, } Esq; { James Quarrell, } Pr.
{ John Griffith, }

Rev. 12. 10. The Accuser of our brethren, is cast down, &c.

Tacit. Si accusari fas est, nemini licebit esse innocenti.

Senec. Si vis beatus esse cogita hoc primum contemnere & contemni.

London, Printed for Thomas Brewster and Liewell Chap-
man, and are to be sold at the three Bibles in Pauls
Church-yard, and at the Crown in Popes-head-alley,

1654.



To the Reader.

M. H.

IT is the duty of hearers to commend their Teachers: This moveth us to do our endeavour to clear, beloved, M. Powel, from those *Injuries* and *scandals*, whereby either his *Person* or *Ministry* may become contemptible. *Athanasius* and *Chrysostome* were defended by their hearers, which sued even to Regall Thrones, for no greater Indulgences than the enjoyment of them and their labours. We also could no lesse than appear against evill men, (being so loudly called upon by their defaming clamours) wounding the truth (what they can) through the sides of the messengers thereof. These *Children in the market* are affected neither with *piping nor mourning*; he that is more milde and sedentary, shall be the mark of their disdain; a man of more activity and eminency the object of their envy: who rather than misse of a spot on his coat, will take the pains to be spatter it; so that whosoever is judged by mans judgement, shall be sure to be once under blame. If there be no occasion found against a just *Daniel*; it shall be yet studiously invented against him, concerning the love of his God. This common calamity we both take notice of and lament. There are three things produced, to calumniate and asperse our dear Brother; his *Birth*, his *Education*, his *Worke*, which if not looked upon by an evill eye, or through false mediums, would all dignifie and advantage, rather than defame or blemish him in the least. VVe can extract from those flowers more Honey, then the venomous defamer hath done payson. As for his *Birth* (though we be no Heraulds yet) we take notice, that Gentlemen,

To the Reader.

of good rank, in the Countie of Salop and Radnor, and of the best in *Montgomery shire*, commonly salute him as their kinsman, which is sufficient to demonstrate that his descent is not impeachable; and that none but men of malevolent mindes can vilifie him on this account. We plead not this genealogy as the chief cognizance of his Reputation (approving of the Adversaries poetical quotation, *Genus & proavos, & quæ non fecimus ipsi vix ea nostra voco*----- Unworthy men may have great Ancestors) but rather look upon his Liage of the chief house, Heaven. And for his Education (though from his childhood brought up as a scholer) we measure it not, by every dirty way he hath travelled, or foule Dunghill he hath trod upon; but by the endowments of his minde, as a man, a Christian, a Preacher: His dexterous faculties both natural and acquired, his scripture learning, and gifts of utterance, adorning those severall capacities; If that saying be true, *Bonus textuarius est bonus Theologus*, we may attest him to be none of the meanest: we chiefly prize his Nuture and proficiency under Christ. But lastly, we look upon his *Work* as a flower above all in his garden, for beauty, favour and medicinal vertue. He is an indefatigable labourer in the Harvest, preaching almost every day in one parish or other; (and twice or thrice a day often) he hath written severall books, none of which impeded one sermon. His Acceptation is more than ordinary, above many of his fellow-labourers in the Gospel; as appears by the numerous concourse of Auditors to his frequent Lectures, who are as unwearied in hearing as he in speaking. His successe also is answerable, who sees not his labours prosperous, who can blast that which the Lord bleisseth, or dares vilifie what *the king delights to honour*?

He

To the Reader.

He hath been no fruitlesse itinerant, but fully approved himself a *workman that need not be ashamed*, employed by the head of the Church Christ, to Convert, Comfort, Edifie many souls, to Reprove, Rebuke, Exhort all.

The Author of those Fables (what shall we call the work, we leave it rather to be deleated by his penitent tears, then charactered by our Inke) which intended M. *Powell* for their moral, looked upon him, as some do upon the *Errata's* of a curious piece, more than upon the well drawn, and comely parts; otherwise he might have seen in him much of the workmanship of God, which might have challenged his thankfulnesse, rather than such scurrilous contempt. The thing chiefly intended (*Christian Reader*) in the ensuing Vindication, which had sooner come forth, but that it was found almost a Sybillean task, to collect leaves at such a distance, as from the hands of several persons of credit, who were thought fit to be called upon to give an accompt of the particular truths, to the which their names are subscribed; is to keep alive in thy breast that *sanctuary fire of brotherly love*, which should ever continue toward good men, to be a right *Prospective glasse* to thine Eye, least at a distance thou mistake; least undeserved prejudice and disaffection may prevent the benefit of any soule by M. *Powells* savoury instructions, which ends have engaged us to subscribe our selves, as *faithfull witnesses of thus much of his worth.*

Hugh Price Vice comes.

<i>Ambrose Moston,</i>	<i>Lewis Price,</i>	
<i>Edmund Hall,</i>	<i>Thomas Nicols,</i>	
<i>Martinus Grundman,</i>	<i>Edw. Vaughan,</i>	<i>Esquires.</i>
<i>W. Leycester.</i>	<i>Thomas Lloyd,</i>	
	<i>Edward Price.</i>	

To

To the Reader.

T Hough our dear Brother M. Powel (worthy of double Honour, for his labours in the Word and Doctrine) was minded to lye down in silence under the slights of some professors, and the great contradiction of sinners; with that resolution of patient Job. That he would take upon his shoulder the Book of his Adversaries writing, and bind it as a Crown to him, And though we were minded to put our hand upon our mouths, rather than contend with the ungodly, which multiply words without knowledge; yet finding our silence increasing the triumphant noises of many men; who say, with our tongues, we will prevail; Ah ha, so would we have it: The light shall be dark in his Tabernacles, and his Candle shall be put out with him. The steps of his strength shall be straitned, and his own counsell shall cast him down; for he is cast into a net by his own feet, and he walketh upon a snare. When the just upright man is thus mocked of his neighbour, and laughed to scorn; when he is set up as the Butt to shoot at with sharp Arrows, even bitter words, Then, who can refrain himself from speaking? What shall be done unto thee, O thou false tongue? Should thy lyes make men to hold their peace, and when thou mockest, shall no man make thee ashamed? Though a conquering fire of zeal may come out of the Witnesses mouths, against that fire of Hell, which thou belcheest forth, yet we would not for forget that blessed caution of the Wiseman: Answer not a fool according to his folly, least thou also be like unto him. Nor that heavenly example of the Arch-Angel, who durst bring no railing accusation against the contending Devill. But the faith given to the Saints (which we look upon as opposed in general, rather than any particular mans person, or doctrine) is to be contended for, and the cause of Zion not to be pleaded by holding our peace, we would avoid sin, both in speech on the one hand, and silence on the other. If we and our Brethren

Job 30. 36.
It is M. Powels frequent saying, the day of judgment is soon enough, to Vindicate him, and judge his accusars.
Iob 18. 6, 7, 8.

12. 4.

4. 2.

Pf. 120. 2, 3

Iob 11. 3.

Rev. 11. 5.

Iam. 3.

Prov. 26. 3.

Iude 9.

Rev. 11. 16.

To the Reader.

Brethren had not opened our mouths to swallow up this floud which the Dragon had thus cast out of his mouth after the woman; The very earth would rise up in judgment against us. We can but desire thee (Christian) to look upon this reproach and tribulation as thine own Lot (though chiefly our Brothers at present) as the easiest triall, and sight of affliction. Seeing all that will live godly in Christ Jesus, must suffer persecution: Evill men, and seducers growing worse & worse, deceiving and being deceived. The fire of the tongue is nothing to that of the fagot, which thou must not dread if Christ should sent his Horses and Chariots of fire, to carry thee to Heaven. Thou must not turn back in thy journey thitherward, at the meeting with worse impediments then barking dogs, or foul wayes. The Disciple is not above his Master, nor the servant above his Lord. If they have called him Beelzebub, how much more shall they doe to them of his household? Such badges of Christ the King, are to be worn as none of the meanest Ensignes of honour. We can but admonish thee, that thou be not deceived, beware of reprobate silver, slips gilded over with a faire tincture; take heed of being gull'd out of the precious merchandizes of Truth and Wisdome, for trifles and fables, by the grand cheat Satan; who as he useth to transform himself into an Angel of light, so would he still put the foule Vizors of his infernal spirits upon the faces of the Angels of the Churches. As of old he prevailed to make them accounted mad-men, setters forth of new Doctrine, leaders of the Sect, every where spoken against, movers of sedition, and turners of the world upside down. To undeceive thee in these things, we would commend to thy view and search, the ensuing Discourse, as a true Glasse wherein thou mayest see something of the deformity of such, as would justifie the wicked for a reward, and take away the righteousness of the righteous from him, and also the true Physiognomy of our Brother Powell.

his.

²Tim. 3. 12.
13.

Matt. 10. 24

²Cor. 11. 14

Act 26. 24.
17. 19. 24

Esay 5. 23.

To the Reader.

his face shining with a lustre contracted from the presence of God in the Mount; yet covered too with a vail of modest expressions. For whom, we hope, thou hast reserved this favour, at least, not to passe sentence against him, upon a private suggestion of this Demetrius, and his fellow Craftsmen, till there shall be Accusers face to face, and Deputies to impleade one another; may we not presume of better measure from thy hand than Heathens gave? Verily this comming down of the Dragon in so great rage, assures us that his time is but short; And though he should draw down the third part of the stars of heaven, with his poysonous taile; yet this is our Comfort, that the Elect shall either keep their garments undefiled, or be shortly purified and made white. The gates of Hell shall not prevaile against the Temple built upon the Rock. Now iniquity doth so abound, and the love of so many wax cold; Now the Fig-Trees do bud, we may say the summer is nigh at hand; And then the spots of the Lunnary body of the Church, shall be done away; And the righteous shall shine as the sun in the kingdome of their father. In the mean time, it concernes us to appear in our Lords quarrell, for the Vindication of truth, with the rest of our brethren, who being members of Mr. Powells Congregation in Radnorshire, who have known him from his youth, and could afford thee an ample Attestation of our sweet experiences of his Worth, Grace, Godlinesse, double light of Doctrine and Works, which hath shined amongst us, to our no small refreshment; for which we glorifie our heavenly Father, referring thee to his ensuing Character, as a fuller narrative of our Conceptions and estimations of him, from which we shall no longer detain thee, but subscribe our selves (in the Name of the Congregation) the lovers and servants of Christ his Church and Truth,

John Williams, }
 John Dantsey, } Elders.
 Moris Griffiths, }

Owen Morgan, }
 Rich: Griffith, } Deacons.
 Edward Owens. }

Rev. 12. 12.

Matt. 16. 18

24. 23.

13. 43.



VAVASORIS
Examen & Purgamen.

Mr. Vavasor Powels impartiall Triall.

OR,

The Thanks of the *wellb* Itinerants for their late
New-years-gift.



WE have the blessed president of *Original Truth*, for our present *Inquisition* for inferior truth, who comes down to see and Gen. 18.21. know whether the sin of Sodom were according to the *Outcry* of it: and we see how little our *Calumniator* takes notice of that Pattern, who might have spared the casting of his sulphureous fire from hell upon *Wales*, had his Charity

found but ten *Righteous* persons there: But it seems he rather chose the * *God of this world*, for a copie of Hatred, Envie, Revenge, and false Accusation. Who indeed very prudently spared the prefixing of his name in the Frontispiece, (seeing every consequent page of his Discourse presents his name, *Lyer*, (what if we had said * *Alexander the Great Lyer*) together with his pedigree and descent from the *Father of Lyes*, who hath still propagated his kingdom with the spoils of truth, and gave himself a partie by being a continual *Lye-carrier*, and makebate between God and man. But 'tis observable, with that grand *Hocus-pocus*, suffers his absurdities to be done by setting novices to play tricks of *Legerdemain*, betwixt they

* Cor. 4.4.
* We have intelligence from a good hand that one Mr. Alexander Griffeth, a Minister ejected for scandal is found to be the author of the Pamphlet was of 2 or former of the like kind, by against Mr. Ponel.

Isa. 54. 17.

Isa. 5. 20.

have gotten a handsome sight of hand; who like unskillfull Alchymists, spoil all by over-firing the work, and so are never able to get the Philosophers Stone, to turn their Copper principles or practises into Gold; or like young Jesuits, and Emis-faries from the See of Rome, who now adays overacting their parts in Saint-like disguizes, betray the Catholick Design. He hath befool'd himself, in drawing out this raw Popul on the Stage, to encounter the strong *Fencing master Truth*, and so many of his skill'd sticklers. You may beleve his word, that *no weapon formed against him shall prosper*, but like darts cast against Heaven, reflect upon the pate of him that casts them. We can but bemoan the distemper of the man, betrayed by his unreasonable absurdities, in giving such incongruous names to persons and things, *Calling evil good, and good evil; putting darkness for light. and light for darkness; bitter for sweet, and sweet for bitter*: and drawing such Inconsequent Conclusions from his premised falsities, as that he should be able to blast Mr. *Powels* reputation, or proceedings, among good or rational men by so irrational nonsense: and therefore commend him to the Master of *Bethlem Hospital's* charity to search for him, and to try whether he can restore him to his wits and senses.

Whereas it is a plain evidence, that *Verity* is amongst us, when the hell hound *Falshood* thus spends upon it, with open mouth. Surely if we may judge of the Cause by the Effect, of the Sire, by the Whelp, we may look upon the Libel, as the best Encomium such a person could make, the summe totall of all his *Items* will be this, that Mr. *Powel* must needs be a Champion of the *Lord of Hosts*, against whom Satan Engineer levels so many shots. An Angel of *Michaels*, with whom the *Dragon*, or any of his angels conflict, a *Son of Peace*, with whom they have war: and so we can but thank the Libeller for this fair Reply to his own Charge, and this Traverse of his own Indictment. And we can but this while wonder, at the subtle Prince of darkness, so befool'd into fresh attempts, that hath been so often foild at his own weapon, and that so many of the brood of *Gath* should successively encounter *David* and his Worthies, seeing their *Goliath* slain by his own sword. What eminent work of God in any age hath he not oppugned? and that too in the laying of the foundation stones, so *Nehemiah* found

found it in his Temple-work. 'Tis his counsel to set upon Religion when it is weary and weak-handed, to fall upon the King of Saints, as soon as he hath set up his Standard; so Christ and his Apostles found it. He does as much fear the Congregating of Saints, by the sound of the Gospel-trumpet, as the Pope does a *General Counsel*, as a grand *Conventicle* dangerous to his Supremacy; so *Luther* found it.

And now the Ark cannot be brought home to *Wales* (which hath been long lost to many parts thereof, ever since their old *Elis* days the true Britton, Bishops) but he must set this sharp-tongu'd *Michal* (*Reproach*) to call them shameless vain fellows, that gird themselves to dance before it with all their might. Who knows not, that the most forward forefront Christians have ever born the main shock of his charge? 'Tis his word of Command to fight neither *with small nor great*, but those that have princely leading graces. *Peter* the most confident stickler for Christ must be seized by the strongest Devil; and courageous *Paul* assaulted by Ephesian Beasts, and be mued up by the persecuting feinds, that once posselt him. He must be casting most dirt, in that face, where he finds God hath powred most oyl. And does he still stick to his old method? Then is Mr. *Powel* engaged to his Antagonist, for honoring him thus with his contempt, and justifying him by his Accusations, pointing him out, for one of the most formidable heroical spirits in Christs army. You may easily perceive how the wind stands, and from what point the violent blasts come; Christ hath made a forcible entry into the strong mans house, bound him, and many of his refractory servants, and turn'd out his Chaplains in Ordinary, and now, if among these loosers, he can have no Solicitors, or Advocates to speak in his cause, he might (as the Spirit of God hath done) write dumb Doggs upon their backs. *Wrath is cruel, anger is outrageous: but who can stand before envie?* (saith Solomon) If the wrath of man thus break out into dangerous frenzie, what will be the issue when the spiritual man (so called) is grown mad, and spiritual wickedness comes down from his high places with great rage? when the blowing up of the double Interests of evil men and spirits, enflames their double wrath; when to that old original antipathy, between the *Womans and Serpents seed*, there is additional fuel ministred, by fresh affronts and soils, then we may

*Manet alta
mente repositum
Judicium, &c.*

Prov. 27. 4.

expect to meet them like *Bears robbed of their whelps*. However we have this advantage from the fury of the man, his Passions carry him so far beyond the bounds of Truth, and Reason, that his Rhetorick will rather bespatter, then purge his Cause among sober men. And verily this is all the hurt we wish him, that we could so handle our *Harp strings*, as to allay the fury of this *evil spirit*, though with adventuring the hazard of his worst *javelins*. We had rather take up *Heraclitus* Tears, then *Democritus* Laughter, to see the poore man put so many cheats upon himself.

He intends * Revenge upon Mr. *Powel*, (though it were but a poore one, and unbecoming a Black-coat, though an ejected one, as we further finde him to be by the blackness of his tongue, to rail like a suppressed Alewife against the Justice, and cowardly to * shoos in secret, out of ambush.) But indeed he * revenges Mr. *Powel* sufficiently, and more then enough, upon himself; libelling more dexterously against himself, then against him; and instead of proving him the *Metropolitan* of the *Itenerants*, proves himself an *Arch-metropolitan* Liar, and hath lost preferment, by concealing himself; for might not the Pope have sent for him to have writ new Legends, or corrected the old, who hath such an Invention for the purpose, a Fancy over-reaching all the books of Knight Errantry, Metamorphosis, Rabbinnicall or Jesuitical Romanes ever yet extant. But M. *Powels* tenderness to souls is greater than to triumph in the mans sins; to see him write his own *Dooms-day book*, in which (without a penitent recantation) are recorded so many scores of lyes, against the day of his account, his own Pen being made a sufficient barr for Heaven gate against him, at the which no lyars enter, neither he that maketh or loveth a lye. Neither is his pretended Vindication of the present Government, less then a calumny; can such a man beautifie, or rather stain & blur the Frontispiece of it with his black lines? Certainly being rightly scann'd it will be found a * traducement of Authority, and fall within the compass of the late Ordinance for Treason; the issues of such mens brains, as that of the drunken health-quaffing blade's stomachs, will but leave a stinking vomit upon it's glory. Neither will this Mountebanks Balsam, be a more sovereign cure for the wounds and sores of his Countreymen and Comrades, the ejected Priests, seeing

* *Inimicum abscisci vitam accipere est alterum.*

* *Hec quam miserum est ab illo ladi de quo non possis queri.*
* *Nequitia ipsa pena sui est.*
Sen.

Rev. 22. 15.

* *Loci ignominie est apud indignum dignitas.*

seeing Authority hath enough to *discover them, and what a lying spirit is gone out among those Prophets, let their Foreman speak for them all. But his main design being not onely to blast the blessed effectual Ministry of Mr. *Powel*, by hanging out a bugbear Table, whereon is drawn out a monstrous Portraiture (with his name to't) made up of fragments borrowed from severall strange creatures in *Wales*, that so he might cry:

* *Ex pede Herculem ex ungue Leonem.*

Spectatum admisci risum teneatis amici?

But chisly to scandalize Religion, by putting sheep into woolver skins, and putting out the eyes of *Professors, that they may be brought forth, like *Sampson*, to make sport for uncircumcised *Philistines*; by making a stalking-horse of the *Itinerants* through which he may shoot at Commissioners, Parliament, Godliness, and Truth it self: see notwithstanding how poorly his Engin serves to batter the wals of *Zion* withall, when you have read over the Confutation of his Errors; where you may see it torn all to peices, by many faithfull hands; which thought good to strike in to *believe Mr. *Powel*, beset with a crowd of scandals which upon first view making some shew, upon nearer approach, were found but a heard of *Alexanders Apes* which were suddenly lookt into a rout. And though himself were *contented to become a silenced Minister as to his own vindication, and to return no other Answer to the railing *Shimei*, but so let him curse: yet we finding the cause of Christ, and his disciples, so inseparably united, the Head sympathizing and suffering with the least and lowest member, seeing primitive, and derivative Truth, are so link'd, that we must buy and sell both together, seeing the quarrels of Christs Church, and so eminent a Pastor, are so palpably espoused: If our tongues should cleave to the roof of our mouths while we forget *Jerusalem*, our very silence would proclaim us Apostates; if we should not contend for the wels of salvation, out of which we have drawn the waters of life with joy, as much as the world does for their wels without water, we deserve to have them stoppt, or taken from us.

* *Multis minuitur qui uni facit injuriam.*

* *Qui succurre perituro potest, cū non succurit occidit.*

* *Quum magnum virum est negligeri latentem.*

To be brief, we that appear as Mr. *Powels* Advocates in this cause, appeal to all wise and rational men (that have not given both ears to the Accuser, but have learnt of *Alexander* to keep one for the accused) not onely for costs and damages to Mr.

Powel,

Powel, but also for Criminal Judgment against this Malefactor (at least in the judicature of their minds). And seeing poore *New England-natives*, upon the first dawning of the Gospel upon them, imposed five shillings mulct upon every lye, by a Law; (surely if this prodigal tongue were among them, he would quickly spend his patrimony with riotous lying) The *Persians* and *Indians* of old condemned Lyars, to the loss of al honour, commerce, and speech; the *Gymnosophists*, and *Chaldeans* to dark-dungeon-solitariness; and the *Egyptians* to death it self; what deserves this *Centi-mendax* among Christian Englishmen? But as for those that through their inbred antipathy to goodness, and innocence, will not be beaten off their false scent, and such as deafnd by prejudice follow their lowd Cry, we give them leave to run on till they tire themselves out of their follies. And as for sober Christians, we doubt not but they have a Law within them, that condemns no man before it hear him; for whose satisfaction chiefly, many Christians, have subscribed their names to the ensuing refutation of many particular untruths, that *Out of the mouthes of two or three witnesses every word may be established.*

Deut 17.6.

J *Anm* who (as we find in story) was the first founder of *New-years-gifts*, could not be more paganish then this our *Strenator*, who begins with a barbarous ransack of the graves of the dead, to detame the living, (like the Papists that took up *John Wickeliff's* bones to Martyr them, for the disparaging of his Doctrine) contrary to the known Principles, and practices of Heathens: But leaving the Father (though we might characterize him, and according to the Law of England prosecute him, to have him attach'd, and made exemplary, for his false, and causeless *Hue and Cry*) to the discretion of Divine Justice; We shal only bring his illegitimate Bratt to the whipping Post.

First you see his skill in *Herauldry*, by the blazing of *Master Powels Pedigree*, no better then to his defamation, which the Gentleman *Mr. Humphrey Jones of Poole*, (so extoll'd by himself, for Discretion.parts.godlines.pag: 10.) hath counter-blazed out of his book of *Herauldry*: whose Letter to *Mr. Powel*, we thought meet to insert as followeth.

Vavasor.

William Vavasor, the Son of *Andrew Vavasor* Esquire, the Son of

of Peter *Vavasor* Knight, Son of Sir *William Vavasor* Knight, married the Daughter of Sir *Marmaduke Constable* Knight; This *William Vavasor* married the Daughter of *Hugh Powel* of *Ednop* Esquire. *Andrew Vavasor* Married *Anne* Widdow of *Richard Price* of *Newtown*, she was the Daughter, & Heir of *James Leech*, Son to *James Leech*, Son to Sir *Robert Sconfeild* Knight.

Sir *Peter Vavasor* Married *Elizabeth* the Daughter of *Andrew Vavasor* Esqir, Son to *Thomas Windsor*, Son to *Edward Windsor* Knight, Son to *George Lord Windsor*.

Sir *William Vavasor* Married *Elizabeth Constable* (ut supra) The Mother of *Ann Leech*, was *Elizabeth*, Daughter of Sir *Thomas Leighton* Knight, Son to *John Leighton*. The Mother of the aforesaid *Elizabeth* was *Anne* Daughter to *Roger Baker* of *Salop*, Son to *John ap Evan*, Son to *Evan ap Adda*, descended out of *Norton House*.

SIR: Thus much I find by it self in my Book, but if you make any doubt of the matches, I am perswaded that all, or most of the matches, and Families in *North Wales*, and parts adjacent are found therein; If you please you may command my Book, which shal not be lent to any other, it being like to come in question.—

Sir, I am your assured Friend to
serve you wherein I may.

5 9bris. 1652.

Humphrey Jones.

We could further derive this Genealogy by the Mothers side, from some of the best, and ancientest Families in *Yorkshire*, and Houses of Barons there, whence the *Vavasors* (whose Name signifies a Lord) descended. And by the Fathers and Mothers side, from some of the best Families in the Counties of *Radnor*, *Montgomery*, and *Salop*, but that he would please Mr. *Powel* as little to have his Gentility insited on, as the Reader to be troubled with so long Pedegrees. But what saies the Pamphleter.

His Father was call'd *Huwel* * the poor *Aleman* &c. His Mother a Lady. not altogether so chaste as *Uisses* his Wife, she kept a House of no good Report. &c.

His comparison is odious, he speaks of *Uisses* his Wife as confidently as if himself had been either her Eunuch, or servant, and witness of the measure of her chastitie, no wonder he takes things so upon trust from his Countrymen, when he can take them from the hands of fabulous Poets, which he

Pam. p. 1.

* Mr. *Powels* name was *Richard Powel* (and not *Howel*) who liv'd and his Ancestors for some hundreds of years in the best and ancientest house in the Burrow of *Knockly*.
Vind.

may

may wel shake hands with, for invention, and writing at random; the man begins to write with a hair in his pen, which makes blurring work, but shall be taken out for him, by the hands of two honest Presbyterian Professors.

We having been neer Neighbors to Mr: *Vavasor Powels* Father and Mother while they lived, can testifie that they were honest Persons, and of good repute, living in an antient House, and Lands of their own Freehold, that neither his Mother, nor the Houses that she Inhabited were ever tainted with the least report of unchastity, or incivillity, that she was careful in keeping her Son at School, and that afterward he came to teach School with us at *Lavair-waterdine*, who was of a good conversation, very studious, and willing to do good.

Feb: 5. 1653.

Hugh Price. Morgan Malpas.

Being willing to improve all Games, were they never so wanton, or vile, for his Mathers, and Sisters livelyhood.

Pam. p. 1.

Vind.

Those blots we can take off with a wet finger, who were Neighbours too, and Schoollfellows of Mr: *Vavasor Powel*, we know him to have been brought up in several Schools, from his Childhood, which he very diligently, and successfully followed, never taken up with any other imployment; This his only Sister dyed some few dayes before his Father, when he was too young to improve any Games in her behalf, neither did he use any Games for his Mothers livelyhood, but she, (& an Uncle of his one Mr: *Erasmus Powel* of *Glunne*) maintained him in good fashion, till he was call'd to teach School which he did several years before he was Married.

Feb: 27. 1653.

Mathew Collier. Owen Morgan.

James Morgan. Edward Williams.

We gave more ground to say, the Libeller is willing to improve the Game of Ly printing, though never so vile, and abominable, to his own and his Hostesses livelyhood.

Pam. p. 2.

So became an Hostler I would say Groom to Mr: Isaac Thomas, an Inkeeper, and Mercer in Bishops castle, &c.

Not Mr. Isaac Thomas as the Pamphlet hath it.

We who have known the House of Mr: * *Esay Thomas* (late of Bishops-castle) for the space of 24 years, the one as a Servant, the other as a Kinsman, and neer Neighbour in the said Town, can ascertain all that would know the truth, in that particular, upon our sure knowledg that Mr: *Vavasor Powel* lived not as a Groom, Oiler, or any Servant at all in the house

Bishops-castle.

of the said Mr: *Thomas*, (nor ever had relation to him save as a Kinsman,) witness our hands, *Wil: Mall. Tho: Mason* Bayliff.
24 Feb: 1653. I attest the same also *Esay Thomas Junior*.

Surely the mans appetite to, and good rellish of Wine, and strong drink made him thus strangely dream of a Tavern, and his frequent converse with such creatures, of the salutations of Drawers and Tapsters, *welcome Gentlemen*, which were no more used by Mr: *Powel*, then his Mistres notes.

He was so taken with sweet, and dear Mrs: Quarrel, sometimes a Pam. p. 2.
walking Pedlar, and seller of hot-waters in Presteigne, &c.

We have *Aqua fortis* to eat away that Ink, we who are the *Vind.*
Inhabitants of the Town of *Presteigne*, wel knew Mr: *Paul Quarrel*, former Husband to Mr: *Powels* Wife, Freeman of the City of *Hereford*, and Mercer of this Town, to live in very good repute all his dayes, and to bear publick Office with some of the chiefeest in the Parish, leaving the aforementioned *Joan* his Widdow surviving in the esteem, calling, and good Estate that he had formerly lived in, which was far from that of a walking Pedlar, neither did we ever hear that her Son raised any cry at her Marriage, but are sure that he had more cause to rejoyce at it.

Presteigne Feb. 25. 1653.

<i>Nicholas Taylor,</i>	} Esq ^s	<i>Francis Richards,</i>	} Gent.
<i>Peter Taylor,</i>		<i>Nicholas Meredith,</i>	
		<i>Tho: Ealeston, &c.</i>	

If this pedling Ly-carrier thus loose his whole pack of fictions one after another, what will become of the Hot-waters which he intended for the comforting of the Hearts of his fainting Brethren the ejected *Blackcoats*?

And her Husband shortly deceasing, though his dead Corp^s had not Pam. p. 2.
layn a fortnight in the grave, &c. she proves to be his consort, &c.

Thar Lye needs not lye a fortnight in a mans thoughts, but *Vind.*
rather be committed to the Grave of Oblivion, for we, of which one was present at the Marriage of Mr: *Powel* and the other wel acquainted with the several circumstances therof, can knowingly attest, that Mr: *Paul Quarrel* was buried the 7. of March 1640. and Mr: *Powel* was not married til the 2 of Feb: following, which was done by Mr: *Hart* a godly Minister of *Herefordshire*. *John Williams. Fr: Winckbindoe. Rich: Griffith.*

He that makes such fortnights, shall not have our voices to be entred into the honorable society of Astrologers, he would

not write so good Almanacks as *Lilly*, and *Culpepper*, though his Narrations may be a fit match for their Predictions. But what have we next, a cluster of lies, which we shal crush with one stone.

Pam: p: 2.

1. No sooner becomes he a Schoolmaster, but takes upon him the habit of Sir John.

Vind.

The untruth whereof appears by the foregoing Certificate, which shews how he continued in the single imployment of a Schoolmaster several years together.

2. Borrowed of a decayed Minister his Letters of Orders. 3. Razed out the other, and inserts his own Name. 4. Under colour of the Letters missside he goes unsent. 5. For his Non-conformity, &c. his calling was questioned. 6. The Orders being well scan'd, were found spurious, &c. 7. He bound to appear at the next great Sessions. 8. Was with much ado Repriev'd from the Gallows, &c.

We who were heretofore Officers belonging to the Court of the great Sessions of the County of Radnor, were present at, and imployed in the Sessions at Presteign, in the year of our Ld. 1642. when Mr: *Vava* for *Powel* was questioned by way of Indictment, (among others) for non-conformity, do know assuredly that he was not Indicted upon the said Bill, neither was there any thing mentioned in the said Bill, about the forging of Orders, or preaching of seditious Doctrine, which we testifie *Francis Richards* then Clerk of the Indictments.

Peter Taylor an Attorney in the Sessions

Judge *Ramsay* then one of the Judges there, Mr: *Gibs*, and Mr: *Powel* Counsellors at Law, and Mr: *Hugh* Protonotary can justifie the same, and that Mr: *Powel* was invited to Dinner with the Judges the last day of the Assizes, notwithstanding the High Sheriff, (who was Mr: *Powels* Kinsman, and Alias-man) did then prosecute against him; and that he had very great incouragement from the said Judges. But this extrajudicial Censurer, would now usurp the Offices both of Judge, and Jury, to revive, and find the Bill of Indictment, and unworthily condemn him for that, of which he is long ago discharged, what deserves then a take him *Taylor*.

Pam. p. 3.

Vind.

And so for meer shame his Country was rid of him, &c.

It was neither offence nor shame, that made Mr: *Powel* fly to England, but a malicious plot of the Commissioners of Array in Radnorshire, which did conspire to take away his life, for oppo-

ling

sing their courses, and for informing some Members of Parliament of their doings and purposes, which he is not yet ashamed to own as the cause of his departure.

I shall pass over with silence his great cheating and seducing of poore Pam. p. 3.
sculs in Kent, and Essex, &c.

Oportet mendacem esse memorem; well thought on Sir, if you *Vind.*
 had spoken as largely of Mr *Powels* Doctrine or behaviour in London (and Kent; as you have done in other places, your sheets might long have done penance ere they would have passed out of Stationers shops, amongst such, as were so well acquainted with him, as particularly these of *Grooked Lane* Parish, and *Ann's* Parish neer *Woodstreet* London, and several other places where he sometime preached; as also those of *Dartford* in Kent, to whom he ministred above two yeers and a half, who are ready (we are assured) to give a truer and better testimony of him, where many scores do yet praise God for his Ministry and society.

No sooner did these late troubles and intestine warrs break forth in Pam. p. 3.
 England, but as soon as *Wales* was reduced under the power of the Parliament, he fled thither, &c.

The mans brains were surely intoxicated when he writ *Vind.*
 this nonsense, which makes the warrs eruption, the reduction of *Wales*, and Mr. *Powels* return thither, to be things coincident, or immediatly successive to each other. Whereas Mr. *Powel* remained in *England* foure yeers and six months of the War season, which began in the yeer 1642. *Northwales* being not reduced till *August* 1644. Mr. P. being at *Dartford* in Kent till the 7th of *Jan:* 1646. So that the man is still out in his computations of time.

Not out of any affection to their Cause, but for his own design, security and advantage. Pam p. 3.

What affection he bare to the Parliaments Cause hath been *Vind.*
 manifested by his forwardness in speaking and acting on the behalf of the State all along, and his leaving of house and Estate, and his voluntary charging at *Bearmoris* in *Anglesey*, where he had a wound in the head (another in his grind and Hand) whereby he lost the use of two of his fingers. How cordially and venterously he carried himself at that time, is well known to Gen: *Mytton*, Coll: *John Jones*, Coll: *Carter*, Coll: *Twizelton*, and many others; and also in the North the last

time the Scots came in is known to Coll: Saunders, and his Officers, who can give the Traducer the Lye in that particular. And we know that Mr. Powel came not into Wales upon any design of his own, nor for any self-advantage, partly by what we knew of his good accommodations, and free maintenance at Dartmouth in Kent; their love to him, and unwillingness to part with him, as also of the great offers he had elsewhere, but especially by the Letters which were sent by the Commissioners of Northwales, and the Church of Radnorshire, which our selves were the bearers of, who made a journey to Kent purposely to bring him to Wales.

Richard Price, John Williams, Esq.

P. 3.

As for the name *Demetrius* which he would bestow on Mr. Powel, he had better kept it for himself, who appears as the grand stickler in the behalf of his fellow Craftsmen, who had their wealth, by their great goddesse *Diana* (the Common-Prayer Book) who seeing that Mr. Powel had perswaded and turned away much people, saying, that they are no gods, which are made with mens hands, so that not only their craft was in danger to be set at nought, but also the Temples of that their Goddesse to be despised, and her magnificence destroyed whom most of Wales worshipped, set the people in an uproar to cry, Great is the Common-Prayer-book of the Church of England, and to rush upon Mr. Powels companions in travell, as they did in many parts of Wales, especially *Mountgomeryshire* the last Summer, to the endangering of many mens lives, by beating some out of their houses with stones, and wounding others with swords, Tucks and Clubs. As face answereth face, so do the hearts and hands, the principles and practises of these men answer those of the other.

Pam. p. 3.

He had his stipend and salary of 100 li. a year allowed unto him, out of Prebends, Deans, and Chapters, and other Tithes &c.

Vind.

We thought we should have had nothing but Romance, never a word of truth, but loe here is one, which we set down for the rarity of it, (not to confute, but confirm;) A man should not have gone half so far in *Mahomets Alchabon*, but he should have met with some savory truth; 'Tis true, there was an Order procured by Richard Price Esquire from the Committee for plundered Ministers, for a salary to be paid Mr. *Moston*, and Mr. *Powel* (for their great pains in the Preaching of the Gospel) without their cognizance, which Mr. *Powel* hath renounced,

renounced, and voluntarily disclaimed his interest in, above a year ago, and desired the Agent for Sequestrations, not to gather it in his behalf, but to return it to the use of the Common-wealth, to the which he bequeath'd it in our hearing

William Mils.

Thomas Tudge.

Besides the vast emoluments of many other Sequestred benefices in Pam. p. 3. North Wales which were, and continued daily paid unto him.

The man is quickly weary of speaking truth, he payes us a *Vind.* vast heap of brass slips, for every peice of currant truth that he produceth, I having been Agent for the sequestrations in the County of *Montgomery*, into whose hands the mony for sequestred Tithes hath been paid, and to my knowledge *Mr. Powell* hath not received one penny of the monies coming in from the said Tithes sequestred, by vertue of the Act for the propagation of the Gospel in *Wales*, nay he is unpaid of the salary appointed him by the Committee of Parliament for plundred Ministers, above a year, and a Quarter, at which time he told me he intended to receive no more maintenance upon that Order, and charged me to gather it no longer for him, but for the Common-wealth.

Edward Vaughan Seq: for the County of *Montgomery*.

And received Tickets from the Commissioners in South Wales, for Pam. p. 3. 4 the like summe.

It seems this Inquisitor hath received false Tickets both *Vind.* from *North-Wales*, and *South-Wales*, to make up his large sum of scandalizing Fables, for we who were Agents for Sequestration, and Receivers of the monies issuing from all the sequestred Tithes in the Counties of *Brecon*, and *Radnor* by vertue of the Act for the propagation of the Gospel in *Wales*, do witness that we never paid to *Mr. Vavasor Powell*, or any other for his use, directly, or indirectly, any monies at all, only the Commissioners intended him maintenance out of *South wales*, till they were informed of his allowance elsewhere. There was indeed 20 l. paid by order to some that were Probationers for the defraying of their charges in travelling to preach the Gospel in *Brecknock*, *Carmarthen*, and *Cardigan shires* with *Mr. Powell*, before any maintenance was settled upon them: But for *Mr. Powell*, we well know he never had a groat out of these Counties, or any part of *South-wales*, as appeareth by the account, given into the Committee of Parliament. *William Jones. Jo: Morgan. Roger Thomas John Potter.*

Besides

Pam. p. 4. Besides the wages of divers of the Itinerants, and Schoolmasters, who are but his Journeymen, and Stipendiaries.

Vind.

* As (for certain) the Bp. did once suspend him, and another ejected Priest of his Neighborhood, for fighting, drunkenness, and uncleanness, unfit to be mentioned: as their old Neighbours in Lannwrog in Mountgomery shire (where the facts were committed,) yet well remember, and freshly report.

Pam. p. 4.

Vind.

How can this slanderer prove himself more fully the Journeyman, and stipendiary of the Devil, then by such monstrous Lies as these: The Emperor *Trajan*, surnamed the good Prince, took from the son of *Cebalus* the Kingdom of *Dace* (now called *Transylvania & Valachia*) because he caught him in a Lye, less then this; And surely had he been to deal with this man, he would have judged him worthy of * Ejection out of a benefice; had he found him in it, or out of a Chaplainship, had he found him in his Army, for such vast emoluments of notorious Lies as these. For we being of the Itinerant Preachers, and Schoolmasters before spoken of, do bear Mr. *Powel* witness, that he never received either from us, or for us, any part or parcel of any of our salaries, but we had them from the hands of the Treasurer, or Agent, according to the Commissioners Orders, and wholly at our own disposal.

<i>John Evans.</i>	<i>James Quirel.</i>	<i>Henry Williams.</i>
<i>James Hydock.</i>	<i>Martinus Grundman.</i>	<i>John Davies.</i>
<i>Nathanael Ravens.</i>	<i>Rice Jones.</i>	<i>Henry Parry.</i>
<i>Morris Griffith.</i>	<i>Richard Lucas.</i>	<i>Owen Morgan.</i>
<i>Edward Owens.</i>	<i>Thomas Quarrel.</i>	<i>John Davies.</i>
<i>Charles Price.</i>	<i>Rice Powel.</i>	<i>John Hammer, &c.</i>

Having purchased some of the late Kings Fee-farm Rents, and *Livestocks.*

Though Mr. *Powel* was (by a former Pamphlet of the same forgers as we believe) reported to have bought 300 l. worth per annum, of Kings Revenues, yet Mr. *Powel* hath professed to us, that any of his Adversaries, shal have the whole benefit of his purchase for 66 l. per annum, which was paid for in the year 1649. before the receipt of any money, by force of the Act for propagation, as is well known to the Gentlemen who were the Contractors, particularly (to that faithful Gentleman) *Coll: Taylor*, who heard Mr. *Powel* express his chief end in dealing for that Revenue. viz: That he might preach the Gospel freely, and discharge the state of his salary, which he hath since made good, as is before proved. To make which purchase Mr. *Powel* sold his title in some Lands left him by his Father (though but a small Pittance, to what his Father, and Grandfather had made away from the ancient Inheritance, both by sale, and Mortgage, and

and was fain to sell much good Householdstuff, and to take up some debts due to his Wife. And we are perswaded that he could save little or nothing of his yearly Sallary towards it, his expences have been so free, and large upon a Gospel account; thus you see how the Libellers tainte'd *Lordships* are shunk in the wetting with our Ink, just so will the rest of the peice, his Lordship of Forgeries.

And to perpetuate his memory, and hath built for himself a very fair, Pam. p. 4. and sumptuous House in Kerry, &c.

It seems this envious man would have Mr: *Powel* be neither *Vind.* Itinerant, nor Resident, neither be poor, nor wealthy, neither have a handsome, nor mean dwelling; indeed we perceive if he had his desires, he should have no being upon the Earth: He that so reflected before upon the Father for his low Estate, falls foul upon the Son for his supposed height, and thriving condition. Alas 'tis a poor thing to carp at a smal' living taken for years, a poor ruinous Country-house repaired, and a little augmented, the Landlord bearing the one half of the charge, by bargain, & Covenant, which we were present at, the whole charge (as we are given to understand, being near Neighbors) not amounting to 50 or 60 pounds at most; And we dare promise this malicious Accuser, that he shall have Mr: *Powels* bargain yet, upon the repaiment of his disbursements, having heard him often profess himself minded to relinquish it.

Charles Jones. Lewis Price. David Philips.

What a rout he and his Junctos made, of all the Ministers in Wales, Pam: p. 4. (except some few who either fed them, depended upon them, or had some correspondence with them, &c.

For your tryal in this particular, we shall refer you Sir, to *Vind.* your Peers, no less then a Jury of 12 of your Brethren, who are yet unejected Incumbents in the County of *Montgomery*, who neither fed, depended on, or had correspondence with the Itinerants, come forth, and give in your Verdict, is he guilty, or not guilty of Lying, slander, and false accusation.

Mr: *Brayne* of Kerry.

Mr: *Bright* of *Lamrewig*.

Mr: *Loyd* of *Lanidlos*.

Mr: *Harding* of *Lingwig*.

Mr: *Rimlands* of *Lunwring*.

Mr: *Evans* of *Hissington*.

Mr: *Loyd* of *Berewe*.

Mr: *Ellis* of *Pennant*.

Mr: *Foulkes* of *Lanvehan*.

Mr: *Davies* of *Mywood*.

Mr: *Pugh* of *Trevelghrys*.

Mr: *Evans* of *Forden*.

Pam. p. 4. The great cabal of the Itinerants Instructions was to make the Ministers persons odious, and their Calling in its very basis Antichristian.

Vind. The Itinerants know how to make distinctions between persons and sins, and did labour to make a separation between them by their doctrine, inviting the worst of Ministers, to come in to Christ, and to give testimony of their conversation, and Reformation, and they should be chearfully embraced. Which when they would not hear, the taking away the fuel of their sins, was thought a good way to extinguish them, and to make their persons (not odious, but) acceptable to God and good men; but it seems the keeping of Ethiopians at a lowe diet avails not to make them change their hue. We doubt not but the Libeller goes a more effectual way to make himself and his fellows odious then ever the Itinerants did.

Pam: p: 4. Eject them out of their Freeholds, and being without any respect either to their fidelity and ability in teaching, or sobriety in their conversations, &c. or turn Apostates to their Ordination.

Vind. It appears by the fore-mentioned Jury of Ministers, whether this be true; and it will better appear hereafter by the publication of the depositions against the ejected Ministers, wherein it will be manifest, that Insobriety of conversation was the grand cause of their ejection. And that there was no necessity laid upon any to fall upon either of those two Rocks, to be wholly deprived of subsistence, or turn Apostates to their Ordination, is known to divers Ministers who were admitted into the Congregational Societies in Wales, without any disclaiming of their Episcopal ordination.

Pam p: 4. 5. Though he and the Itinerants cried down Tithes, &c. yet he and they &c. have had the disposing of above forty thousand pound a year in Tithes, Gleaves, Impropriations, &c.

Vind. His He and they might here have been left out, who (as is before cleared) had neither the receiving nor disposing of a farthing but their own salaries, which they had out of the Treasury, according to the tenor of the Act. But though the Out-cryer look upon the Receipts and Incomes of that Treasury through the augmenting end of his Perspective, yet, he turns the diminishing end for others to see its large vent, & disburfments thorow. This stream (though not now so big as formerly when Tithes were higher rackt, & better payed for, then of late) is divided into many channels, w^{ch} he takes no notice of,
as the

the hands of *Itinerant Ministers*, *The Widows of deceased godly Ministers*, *The Wives of ejected Ministers*, (who have a fifth part) *The Commissioners, Treasurers, Agents, Clerks*, (who had their convenient Salaries allowed them by the Act) *The Collectors of Contributions*, (which have at least the tenth of the Tithes) *The Schoolmasters*, (who are no less than twelve in this County of *Mountgomery*) and some honest hopeful *University Scholars*, have had a little; to convince you, that neither *Commissioners*, nor *Itinerants*, are enemies to Learning.

As yet to our Knowledge unaccounted for, &c.

Pam. p. 50

It is sufficiently known, That the *South Wales Commissioners* *Vind.* have two years since given in a punctual account to the Committee of Parliament, appointed to receive it; and that those of *North Wales* have several times tendered their Accounts both to the Parliament and Council of State, which we doubt not will be satisfactory, when they shall be yet called for, and seen.

There are above seven hundred Parishes, in the thirteen Counties, unsupplied with any Ministers. Pam. p. 50

There is his *Multipling Glass* now; we desire to see this *Multi-pliers Catalogue*, for we cannot hear, that there were half so many Ministers ejected; but we are sure their places are not so unsupplied; for (in this County of *Mountgomery*, to speak within compass) we know no less than a dozen of *Itinerants* together with the *Preaching Schoolmasters* (which we could here nominate, were it needful,) besides the dozen of unejected Ministers before named, and at least two dozen of ejected Ministers who do yet Preach; and there is not fifty Parishes in the County. Compare now Preachers and Pulpits, and see how many are unsupplied.

And you may ride ten or twenty miles on the Lords day, where there is twenty Churches, and not one door opened, &c. Pam. p. 51

We doubt not, but the absurd Relator may ride ten or twenty miles in many parts of *Wales*, and not see one Church; but if he will tell us, in what coasts thereof we may finde twenty Churches in twenty miles riding, *Erit nobis magnus Apollo*. Perhaps he can better inform us of so many Alehoules within such limits in some parts.

And for most of the Itinerants, they are such ignorant persons, that they can neither read, nor understand English. Pam. p. 51

We are sure, the Major part of Teachers and Schoolmasters are *University-men*; we know but one that hath not perfect English,

but he is a man of such excellently gifts, and dexterous faculty, in his own Language, that the Lord hath made him instrumental in the converting of divers Welsh people (which is more than any of the ejected Ministers can make appear they have succeeded in, though they have been often urged to it, with promises of restitution of their Living, if they could any of them produce one real Convert of theirs.) And we have heard some understanding Gentlemen, and those no friends of the *Itinerants*, affirm, They had much rather hear a Welsh Sermon from him, than from some Masters of Arts, professed Welsh Preachers; they were so far short of him in the true *Idiom*, and propriety of the Language.

Pam. p. 5. *Nay, some of them more scandalous than any of the ejected Ministers.*

Vind. They will not be so easily proved such, as the Accuser, and the rest of his Brethren were; but it is easie to say so, though we are confident, he knows none such, unless it be some of his ejected fraternity, who were for meer pity employed in teaching School, to get them a Livelihood. But as we say, *It is a sorry bird that defiles his own nest.*

Pam. p. 5. *And all of them, in their Principles and Doctrines, destructive to Government.*

Vind. The man is venturous still in judging of Principles, and private opinions, ere he be acquainted with the persons of men, and to judge of Doctrines that he never heard: For he must be an *Itinerant General of Wales*, to attend all the rest, if he speak knowingly of their Qualities, Parts, Principles, or Doctrines. Whether this be a truth or falshood, we appeal to Authority, which is already acquainted with some of our thoughts of Government.

Pam. p. 5. *His chief work is to Preach and advance Christs personal reign on Earth, being the antient Error, &c. Hissed and exploded out of the Church of Christ in the very infancy thereof, &c.*

Vind. There he hath confuted him indeed with a *Mentiris Vavasor*; but it had been fair to have taken in hand the Books of *Justin Martyr*, *Lactantius*, &c. And of Modern Learned Men, *Alstedius*, *Mede*, *Archer*, *Twisse*, *Burroughs*, *Bridges*, and *Dr. Homes*, &c. who write for it, and give the matter the solemnity of a weighty, considerable Controversie. It had been fair, we say, for a Grave Divine to have confuted these Writers, ere he had fallen upon

upon a Speaker for it, or given the Opinion such titles at a venture. It is more our part here, to return him a *Mentiris Strenulator*, who are frequent hearers of Mr. *Powel*, and finde the publication of that opinion, so far from being *his chief work*, that he never made it the subject of one whole Sermon among us, and doth very seldom, and then sparingly, touch upon it.

At Welshpool, &c. he taught, That Christ was to reign a thousand years upon the Earth, and that he was to sit next unto him, &c. Pam p. 5.

We have been constant hearers of Mr. *Powel* in *Pool*, and never heard such an expression, as that *he was to sit next unto Christ*, *Vind.* come from him. If the Author repent not of such Relations, he may justly fear that coming of Christ to judgement, of which, he is one of the mockers.

At Llundetty, &c. he preached, That at London, a Girl of twelve years old, told her Mother she saw Christ in the Chamber, &c. Pam. p. 5.

We heard Mr. *Powel* there relate what he had heard from a precious Godly Minister of *London*, that a yong childe being in the Mothers arms, cryed out, *Mother, Mother, I see Jesus Christ*; whom the Godly Mother being not able to silence, brought to that Minister living in the house; and he asking, *Where, and what manner of one is he?* was answered, *Yonder, and he is a white, white one.* From whence, that good, sober man, conceived the child might have a vision. Hereby you may please to correct the Errata's of the former Relation. *Jenkin Jones, William Watkins.* *Mr. Henry Jessey.*

John Davis &c. told a Justice of Peace, &c. that he had seen Christ, and was to goe the next morning to see him again. Pam. p. 6.

We have heard *John Davis* professe he remembers no such word, though the expression be very justifiable as a Metaphor, for we see Christ in his Ordinances by Faith. If we had but the particular circumstances of place where, and persons to whom, this and the insuing story of Mr. *Williams* relate, we should more readily cashier them. *Sed latet dolus in universalibus.* But he makes us amends in the next. *Vind.*

At the same Town of Pool, Mr. Powel openly delivered before the Bailiff and the rest of the Corporation, that let them repent or not repent, both Priest and People were all damned. Pam. p. 6.

Mr. *Powel* was then answering to this Objection about Repentance. *It is true, most shall perish and be damned except they repent.* *Vind.* *Object.*

Nay saith he, Christ tels you, *Luk. 13. 5. Except yee repent ye shall* *Answe.*

shall all perish. It is a truth that most men will never repent, and so absolutely perish, *repent or not repent* it is sure the greatest part will be damned, according to Christs words, *Luk. 13. 23.* but except ye repent ye will be all damned; yet (saith he) let this be no discouragement to you to seek after repentance, for as many as truly repent shall be saved, This is the truth of the story; and as for those additionall expressions, *Both Priest and People were all damned,* we know them to be forgeries.

Does not the Relator read of the repentance of *Judas*, and other Reprobates, which kept them not from damnation, but brought them to it, whereas true repentance is contradistinct, and *not to be repented of*? We beseech him to mark it.

William Hollins. Rich. Williams
*Lewis Turner, Howel Thomas**

* He must prove that better than *Alex. Griffith* proved 18.

in *Kingston*, to his *Mr. Alexanders* own shame, that he hath mentioned, that there is no separation from Heathens, Jews or Turks till the day of Judgement. But *Mr. Powel* baffled him not only out of his Argument, but out of the place, the Congregation hooting at him for his ignorance in Scripture, and Logick. This we know who were present *Rich Lucas, John Griffith, Hen. Williams.*

Pam. p. 6. *At Manavon, &c. he taught, That all our Fore-fathers were damned, blasphemously abusing that place, &c. (1 Cor. 15.*

Vin. We remember that *Mr. Kiffin* the ejected Minister of *Manavon*, had that to lay in *Mr. Powels* dish at the cloze of the Dispute at *New-Chapel* with *Dr. Griffith*, and that *M. Powel* then produced two honest men that heard that Sermon, who proved to his face the untruth of it, and that they heard *Mr. Kiffin* much commend *Mr. Powel* for that Sermon, when he was newly come out of the Pulpit. Yet here this Back biter hath it up again; thus indeed he verifies his own saying (a little preceding) *That the Aspe receives his poyson from the Viper, and what he spits these lick up.* We that were hearers of *Mr. Powel* when ever he preached at *Manavon*, never heard such an expression from him, *as that all our Fore-Fathers were damned.*

Francis Mason.

John Davis Rich. Baxter.

Pam. p. 7. *At Berew, &c. he taught, That Baptism was never ordained for the remission of sins, &c.*

Vind. We observe, that when we have heard *Mr. Powell* speak any thing by way of seeming detraction from this Ordinance, it was either against the Popish opinion, *that it doth confer grace, or wash away original sin,* ipso facto; or such as held it to be the main distinguishing character of Christians; or such as depend upon it, as intituling them sufficiently to Heaven, as some Jews did upon Circumcision, and in that sense we heard him urge that Scripture.

Gale.

Gal. 5. 6. In Christ Jesus neither circumcision, &c.

John Griffith Henry Williams.

*At Guilsfield, &c. That Christ was not the Redeemer of Pam. p. 7.
the world.*

Vind.

The word *World* in Scripture is taken in many senses. By divers Figures (*Metonymias, Metaphoras, and Synecdoches*) for the whole Creation, for the Earth onely, for the Inhabitants of the Earth; And that sometimes universally including all, sometimes specially excluding some, and those excluded are sometimes the Elect, as *Joh. 17. 9. I pray for them, I pray not for the World*; sometimes the Reprobate, as *John 1. 29. Behold the Lamb of God that taketh away the sins of the world.* And pray Sir what need Mr. *Powel* be reprehended then, or charged now of no lesse a crime than Blasphemy? why may you not as well charge the Angell with Blasphemy for saying, *Thou shalt call his name Jesus, for he shall Mat. 1. 21. save his people* (which are not the world, taken in any other sense than for the Elect) *from their sins.*

And how modest the Gentleman is, may appear by his obscene expressions at Llandynam, &c. Pam. p. 8.

Vind.

We have heard that Mr. *Alexander Griffith* then Vicar of *Trevelloys*, and the Vicar of *Llandynam*, were both suspended by the Bishops for speaking such filthy words, and we find the baudery of his pen (amongst other things) discovering him to be the Libeller. We were alwayes present at *Llandynam* when Mr. *Powell* preached there, and never heard him speak in justification of any Sister that had slipped, nor utter the obscene words mentioned by the Libeller, either in Welch or English. But we remember he modestly answered a common scandal which idle people cast upon the private meetings of Christians, viz. *That they should out Candles to commit lewdness.* To which he said, *That as Tertullian justified the Primitive Saints against their Aspersors, so he could experimentally say, That having frequented such meetings these fifteen years, he never saw, nor heard of the least tendency to any such wickedness.*

*John Griffith, Lewis Price, Esquires
James Williams, William Matthews.*

This man hath such a Core against Mr. *Powel*, that he must needs take a vagary into *Brecknockshire* to meet with his name sake Mr. *Richard Powel*, whom he charges with an obscene compari-

Page 3.

son about the Spirits entering into his head, which appears to be a forgery, by the following Certificate under the Hand of an honest Gentleman, then Justice of Peace of that County.

These are to certifie, That one Alexander Griffith (who was ejected out of the Vicaridge of Glasbury, for Drunkenness) did inform me, that one Richard Powel had preached blasphemy; he had fourteen days time given him to bring Witnesses before me to prove it: Which time expired, and no Witnesses came. Whereupon the Accuser was sent for, and threatned to be punished for his slandering of the said Preacher, except he made good his charge; Whereupon one David Jones was brought before me, and Henry Williams, Esq; (another Justice of Peace of our County) who being sworn, and examined what blasphemy he heard the said R. P. speak, answered, That two of his neighbors had told him, that he said, That the Spirit did enter into his head, as, &c. But that he did not hear him say any such words; though the said Mr. Gr. were present, and did endeavor to prompt him what to swear, but when he could not prevail, he was much ashamed; but such was the said Mr. Powels charity, That he was let pass with impunity for that scandal, and false charge: And that easie scape (it seems) hath made him return to his vomit. And further I can say in Mr. Richard Powels behalf, That though I was one of his next neighbors, I never heard that he went against Sir William Waller, (as is related) and I know that he doth not receive Tithes at all (though the Vicaridge of Glasbury was once settled upon him) and that he is an honest painful Preacher of the Gospel.

Thomas Watkins.

Qui alterum inculsat probri, &c. O Sir, do you that so blamed Mr. Vavasor Powel, for Preaching you and your fellows out of your Free-holds, think thus to rail an honest man out of your late Vicaridge; as the Fox fouls the Badger out of his hole? you may be deceived.

Pam. p. 8.

Mr. V. P. to iustifie another sister of his own Congregation, which drowned her self in a Draw-well near to Welshpool, &c.

Vind.

There was indeed at Red-Castle, a Woman, who after child-bearing, being Feavourish and Light-headed (whether by reason of her distemper, or the violence of temptation, or both together) did cast her self into a Draw-well. And it was then (and still is) Mr. Powels charitable opinion, That she might be a Saint in Heaven,

not-

notwithstanding her death, her life was so holy, harmless, and undefiled with any known sins.

Thus far the truth goes; but it is not for the Pamphleters purpose, unless he may adde falsities to it, *As that Mr. P. justified her act, that she was a sister of his Congregation*, (who was one of the re-baptized people, which much differ from Mr. P. Judgement and Practice) *That they who thought her not to be a Saint in Heaven, were wicked people and accursed; that she came to her end by the motion of the holy Spirit, &c.* Which we that were present when Mr. Powel taught at the burial of the woman, know to be abominable untruths.

Ambrose Moston, Lewis Price.

At Llanervil, &c. he taught, That it were a good deed to cut Pam. p. 9. the throats of all the old Ministers, &c.

We have been present when ever Mr. Powel preached at *Llaner-Vind.* *vil*, and never heard from him such words, but rather the contrary; for we have often heard him say, He much pittied the ejected Ministers wives and children, and wished them all the Tithes for their good, might their husbands cease from deluding the people, and obstructing the progress of Religion; and as for the like following words (spoken to a private (nameless) Gentleman (which therefore we cannot otherwise disprove) Mr. Powel professeth before the Lord he never spake them.

Edward Price, John Davis, Richard Buxter.

But what have we here next? a bundle of Lies, a sheaf of Arrows, which though bound together, we shall break at once.

As (1) that he pretended, &c. That two and forty of the Pam. p. 9. godly party were slain at the hearing of the ejected Ministers Sermons. (2) That since the dissolution of the former Parliament, he obtained a Commission, &c. (3) That he tyrannized over the Inhabitants of the Nation. (4) Carried himself insolently towards the High Sheriff. (5) Took Mr. Owens of Machynleth, &c. (6) Seized on Mr. Herbert of Dolegyog, &c.

Mr. Powel professeth, That he never complained of the slaying *Vind.* of any of the godly party, but that they were in danger of their lives, we know very well; and that Mr. Powel had a Commission from the Lord General, bearing date about the time of the dissolution of the Parliament above named. That Mr. Powel did not shew the least insolency or incivility towards the said Sheriff; neither was Mr. Herbert of Dolegyog, or any ejected Ministers seized on by him;

him: But it is true, some of the said Mr. *Owens*, and Mr. *Herberts* servants, with others who had committed a riot in *Machyn-leth* (breaking the house where some godly people were at prayer, and beating them out with stones) and disobeyed the Justices Warrants, and beaten the Constables, Mr. *P.* was desired to assist those Officers with some of his listed men; which accordingly he did, apprehending some of the Riotters, and bringing them unhurt to the Justices of the Peace, who deservedly were by them bound to their good behaviour; neither were any of Mr. *Powels* Troop within Mr. *Herberts* dwelling-house, but onely an out-house: And though the Gentlewoman, great with childe, did miscarry, yet we hear she told the Widwife, and two other Gentlewomen, that that business was no cause of her untimely Labor, as indeed it needed not to be, her servant onely being apprehended; she continued well about a fortnight after.

*Lewis Price, Esq; Cap. Lewis Price.
Richard Baxter, Henry Williams.*

Pam. p. 9,
10.

And with these new raised Troops inforced the people to pay Tithes, as evidently appeareth in Mr. Ralph Kynastons case, whose Fields with his armed Troops he entred into, &c.

Vind.

Mr. *Ralph Kynaston*, a violent Cavalier, was in the head of a great company of armed Countreymen, to oppose the Commonwealths Agent, and Farmers, in gathering the Tithes of *Llandrinio*, and *Llandysilio* (two Parishes in the County of *Mountgomery*) in the behalf (as it seems) of his friend Dr. *Griffith*, from whom those pluralities were sequestred by the Commissioners for the Propagation, &c. in contempt of, and opposition to whose Orders, he stirred up the people to fight for their Tithes; which assembly, and enterprize, was quashed upon the approach of some listed men; but Mr. *Powel* was not amongst them. And the next day divers godly men being beaten and wounded (not far off the place of the former meeting) by a rude crew of Morris Dancers (whereof three were dangerously wounded, two with a Tuck, and one with a great Wall or Club) Mr. *Powel* with a few of his men did disarm some Papists, and Cavaliers thereabouts, and amongst the rest, the aforesaid Mr. *Kynaston*: Which we hope was no piece of dis-service to the Commonwealth.

*Edward Vaughan, Edward Price, Esquires
James Williams, Lewis Turner.*

*At Christ Church, and Black-Fryers in London, he fell rough-Pam. p. 10.
ly upon an ejected Welsh Minister, whom he supposed to have
taken Notes of his Sermon, &c.*

Mr. *Powel* acknowledgeth this for a truth, that seeing there Mr. *Vind.*
Alexander Griffith taking Notes, and hearing what work he was
then upon, (*viz.* The publication of the Hue and Cry) he challeng-
ed him to make good there to his face, any thing that he had to al-
lege against him; but being so touched, he pulled in his horns like
a Snail, was as silent as a Fish, and hanged down his head like a
Kill-sheep.

*At Guilsfield, &c. That in respect they had not submitted Pam. p. 10.
themselves to the Saints, they should be in a short time all de-
stroyed with the Sword; and that the War-horses should made
up to the Rayns of the Bridles in the blood of the said Parishi-
oners.*

Possibly Mr. *Powel* might speak of, or allude to that prophecy, *Vind.*
(*Rev. 14. 20.*) *The wine-press was trodden without the City, and
blood came out of the wine-press, even to the horse-bridles, by
the space of a thousand and six hundred furlongs:* And it may be
might apply it for a warning to all that in these latter days continue
enemies to Christ, and his people; but not as this false Relator
sites it.

*His proceedings against Mr. Hugh Lloyd in Brecknock, is an Pam. p. 11.
evident testimony of his unspeakable oppression, &c.*

A likely thing, that he being a Gentleman of that quality, could *Vind.*
not have found bail for 100 l. had the Action been meerly Mr. *Pow-*
els; but the truth is, Mr. *Lloyd* when he was Commissioner of Ar-
ray, and High Sheriff of the County of Radnor, did drive away
(or rather plunder) the Cattle of *William ap John, Richard Griffith*
(and another) because they were Friends to the Parliament. After
the War, the said Mr. *Lloyd* being in London, we sent to Mr. *Pow-*
el (then there also) to demand satisfaction of the said Mr. *Lloyd*,
for the said Cattle, which if he refused to give, we desired he might
be sued; and to that purpose sent our Letter of Attourney to Master
Powel: Upon a Reference of the business to *Edward Ramsey*, Es-
quire, he adwarded Mr. *Lloyd* to pay to Mr. *Powel* a hundred
pound, which he entred in bond to do: Upon the forfeiture of
which bond, we caused him to be arrested in *Brecknock*, where-
upon he paid the moneys, but Mr. *Powel* had no hand in the Arrest,
neither any share of the money, onely he did us this friendly courtesie.

Nay, such was Mr. *Powels* charity to the said Mr. *Lloyd*, that though he had fallſly imprisoned, and otherwiſe greatly injured him formerly, yet he freely forgave him thoſe wrongs in our hearing, and yet behold, How he is requited evil for good, and his merciful deeds called *Oppreſſion*.

Febr. 24.
1653.

John Williams, Richard Griffith.

And now behold, we are put to it, to receive the charge of a troop of Lies, which this their Muſter-maſter brings up againſt Mr. *Powel* and his Troop, in a full body, which you ſhall ſee routed in a moment. We ſhall wave the high character given Mr. *Humphrey Jones* of *Pool*, in hopes of him for the future.

Pam. p. 10,
11.

(1) He ſaith, Mr. *Powel* requested the Copies of ſome Reverend Divines, ſince ejected, that he might frame Articles againſt them. (2) That Mr. *Powel* took the ſaid Mr. *Jones* his burning of thoſe Notes in high contempt. (3) That Mr. *Powel* maliciously framed ſixty Articles againſt him. (4) That Mr. *Powel* did by the mediation of friends agree with him. (5) That Mr. *Powel* produced ſeveral witneſſes againſt him. (6) And among the reſt one of his own Congregation. (7) That he fed him the whole week in Town with Veniſon. (8) That he inſtructed him for his purpoſe. (9) That the Honorable Judge checked Mr. *Powel*. (10) That Mr. *Jones* was vindicated in the face of the County, (11) That Mr. *Powel* was checked, &c.

Vind.

For the three fiſt of theſe particulars, Mr. *Powel* dare appeal to Mr. *Jones* himſelf, who (as we hear) doth utterly deny the giving out of ſuch reports of the buſineſs. To the reſt we can ſpeak, who were preſent at the great Sessions at *Pool*, when a Sadler of the Town exhibited Articles of the behavior againſt the ſaid *Humphrey Jones*, and he therefore put beſide his Attorney-ſhip in the ſaid Court, and fined by the Honorable Judge *Mackworth* for his ſwear- ing and drunkenneſs: To whom Mr. *Powel* was ſo favorable, that being called upon by the Judge to ſpeak his knowledge, he answered (not before the ſecond call) That he was unwilling to accuſe any man, but that there was an honeſt man, if his Lordſhip pleaſed to examine him, (Pointing at one that ſaw Mr. *Jones* diſordered,) that he had rather might ſpeak in the buſineſs. Neither was the witneſs aforementioned (the man of *Guilſfield*) ever any member of the Congregation in *Montgomeryſhire*, or one that made any profeſſion of that way; neither did Mr. *Powel* feed him, or converſe with

with him as is before related ; neither did the Judge then give Mr. Judge *Mack-Powel* the least check , but then did, and since hath, expressed much *werib.* respect unto him.

Edward Price, Lewis Price, Esquires.

Ambrose Moston, James Williams.

In the next Scene enters the Dyer of *New Town*, who surely Pag. 11.
hath feed this man (well versed in such matters) for his Council and Advocate, to whom he is beholding for putting so fair a Dye upon so foul a piece of business ; he calls her that was proved to be married to him, *Whore and leud woman* ; the woman after married to him, contrary to the Law, an *honest woman*. Says, *That upon the bare evidence of the wicked woman, the Dyer was convicted.* And are not both Judge and Jury, beholding to him for that ? And affirms, *The former wife to become one of Mr. Powels Congregation, and that Mr. Powel sides with the one party or other in every Law-sute and difference in these parts.* Which three latter particulars to our knowledge, are very false suggestions.

Edward Price, Lewis Price, Esquires

Amb. Moston.

I could tell you, how he would have undermined a poor widow Pam. p. 12.
in New Town (called Widow Rose) from her house, &c. but that the goodness of her Landlord, who would not consent to his wicked motions, prevented his designs.

Because you have been so friendly, as to spare the relation of that *Vind.*
business, we shall impartially do it for you, having met with some Letters of her Landlord Sir *John Price*, Baronet, which seem providently preserved for the vindicating of Mr. *Powel* (or rather truth) from this false impeachment. We who were present when Master *Powel*, and Mr. *Edward Clunne* (Son-in-law to Sir *John Price*) came together to the Widow *Rose* of *New Town*, with Letters from Sir *John Price*, written by his own hand, one to Mr. *Powel*, another to Mr. *Clunne*, a third to Mr. *Davis* (a Tenant of Sir *Johns*) and a fourth to the Widow *Rose*, all of them requiring her to deliver up the house above mentioned to Mr. *Vavasor Powel*, which she was willing to do, upon consideration of repayment of her disbursements, which Mr. *Powel* counselled her to insist upon with her Landlord, before she delivered up possession of her house ; assuring her also, That he would never meddle with the said house, until her Landlord had fully satisfied her, yea, and afterwards, If she were desirous to continue there, she should have any part of the

House for her use. There were three Letters written by Sir *John Price* to Mr. *Powel* about this business ; all which we saw, and know to be his own hand-writing: In which Letters he expresseth very much affection to his Kinsman Mr. *Powel*, and his desires to have him there settled for the good of the Town: We refer the Contents hereof to Sir *John Price* himself, forbearing to insert the said Letters (though we have them by us) for brevity sake.

John Griffith, Esquire.

James Williams, *Charles Lloyd*,

Thomas Tady.

We have hitherto closely pursued this Fox in his wilde race over Hills and Dales, and we finde him still hotter and stronger sented, we shall not leave him till we have him unkennelled.

Pam. p. 12.

Lastly, for his malignancy, and Seditious inciting of the people against all subordinate Magistracy here on earth, under the King of Kings, Christ Jesus, &c.

Wind.

Wonderful! Here is strange news indeed ; that Mr. *Powel* should be a Malignant to subordinate Governors, who by his humble Addresses to Christ for them, and to them for Christ, his ready tongue, and martial hand, hath so fully exprest the faithfulness of his heart to them these many years. But how is this proved ?

Pam. p. 12.

His unsufferable expressions, for the supplanting, and undermining thereof, is a clear demonstration, That he is the firebrand and incendiary of the whole Nation.

Wind.

And what expressions are those ?

Pam. p. 12.

At Llandynam he publicly delivered, That he knew not who were the Keepers of the Liberties of England, &c.

Wind.

Truly Sir, a fair Demonstration, he did not know who were meant by the *Keepers of the Liberties*, Ergo, *He is a Malignant, Seditious, a Firebrand, and Incendiary. Sic disputas domine, negatur consequentia.* Should we put the Riddle to your self, whether, the Parliament, the Counsel of State, the Keepers of the Great Seal, or the Army, were meant by the *Keepers of the Liberties*; or another Riddle concerning the Church of *England*, whether the *power of the Keyes* lie genuinely in the Bishops, or the Presbytery, or a Pastor, and his Congregation, and you could not readily and fully resolve them both, would you be content to be concluded an Adversary both to Church and State-Government ?

By your Rule, he that is not compleatly versed in Politicks, can be no Loyal Subject. It is said, *The Disciples as yet knew not the Scriptures, that Christ should rise from the dead:* Will you John 20 9. infer, therefore they were enemies to Christ, all Judases? you have too much of the Sophister, too little of the Logician. It is no new thing, for Gods people to be charged with Sedition and Rebellion against Authority; but we must needs say, *The Wheel* See Ezra 14. 5. Acts 24 5. is strangely turned, when such men as Mr. *Powel*, and Mr. *Jenkin Jones*, are branded for Malignants, and disaffected persons, and such as your self accounted (either by your self, or others) well-affected Friends to Government.

But Master Vavasors unparalleled raptures at Christ Church, Pam. p. 13. &c.

In answering hereof, we should be loath to come so near the *Vind.* borders of Treason, as this *busie body in others mens matters* hath done, who rushes into the Chair of State, takes upon him to recriminate and condemn Mr. *Powel*, for what he was freely acquitted, and fully discharged by *His Highness and His Honorable Council*. He is at least a saucy subject, that take matters criminal out of the hand of the Supream Judges, censuring him whom they have freed.

He spared not His Highness, the Lord Protectors Person or Pam. p. 13. Government.

We conceive His Highness to be of that Christian disposition, *Vind.* that he better likes the wounds of a faithful friend, than the applause of an Enemy to Religion, and that he accepts the words of such a Remembrancer, rather than the Plea of so fabulous an Advocate, for his Government. And we leave the *Censurer* to spur this Question to his own Conscience, *Whether he dare venture so far as Mr. Powel did, in the best cause he can chuse?*

Mr. Vavasor, had you been a true Minister of Christ, &c. you Pam. p. 13. would have learned Christ far better.

So would you (Sir) have learned Christ better, had you been *Vind.* his true Minister; he never Libelled against any, but did good to them that persecuted and despihtfully used him, and hath commanded all his to do the like. And truly, we are very sorry we have any necessity laid upon us, to reflect upon your person, which is not done out of malice (we can assure you) or for revengeful retaliation, but for the strengthening of our Cause, and the invalidating of yours; looking upon the rule of *Agesslaus the Lacedemonian King*,

who when he heard any one discommended, would say, *That he was as well to weigh the behaviour of him that spake, as his of whom he spake.* We had rather counsel you (as you doe Master Powel) that henceforth you would better remember the Ninth Commandement, and that God is not well pleased with those *that deale falsly, or lye one to another; that Raylers shall not inherite the Kingdome of God; that all bitternesse, and anger, and wrath, crying, and evil speakings, with all maliciousnesse is to be put away.* Saint *Augustine* saith, the truth hath written this Principle in mens naturall hearts, *Fac alteri quod tibi fieri velis*, which seemes to be deleted out of yours; for though your advise here have a Christi-an appearance, yet your practise would fall under the lash of Hea-thens, for we finde *Plato* in his *Common-wealth*, greatly commen-ding the Lawes of *Lydia*, which punished Back-biters, as Mur-therers.

Levit. 19. 11

2 Cor. 6. 9

Ephes. 4. 31

Pam. p. 14.

1 Cor. 4.

Observe moreover, how that in the Chapter which you cited, vers. 4. you are wished not to be wise above that which is writ-ten, &c.

Vind.

The text is vers. 6. *That yee might learne of us, not to think of men above that which is written;* the meaning is, That they should not be foolish, (rather than wise, as you say) to judge more highly of men than they ought, which text makes not against, but for Mr. Powel, who thinkes so highly of no man, as that his interest is to be preferred above that of Christ, and therefore you say wel, *that none should by his vaine discourses, as you doe, adulterate the sense of the Scripture, ex ore tuo, &c.*

Pam. p. 14.

Vind.

It is you that reign as Kings, being ful, and rich, &c. let us in-treat you to read that Scripture, Dan. 5. 25, 26, 27, &c.

Sir, we have read *Dan. 5.* over, and find there that *Belsazzar was drinking wine with his Concubines*, (playing the good Fel-low, as you terme it) when the fingers came forth of the wall and writ his doome; he was just in the posture that *Propagation* found you, and many of your Brethren in, but Mr. Powel is no member of your College, neither does any thing in the twenty fifth verse, &c. make against, but very much for him; *Daniel*, though he were the faithfull Interpreter of that hard sentence upon a King. *Mene, mene, &c.* yet he suffered not the least penalty for it, but was much honou-red there for, cloathed with scarlet, &c. And we doubt not but our pious Rulers, that dismissed Mr. Powel upon so favourable termes, retaine respectfull thoughts of him for his well-meaning fidelity.

You are caught, you are caught (virus dum vomis ipse vores) Pam. p. 15.
your place in Timothy, is 1 Tim. 3.6. We must have the patience to
read the words as you delivered them, with crying Victoria; not
a Novice, lest being lifted up with pride, he fall into the con-
demnation of the Devil, &c.

Sir, before you cry *Victoria* over Mr. *Powel*, from this one clause *Vind.*
 of the Chapter, you should take along with you the context, (like
 a grave Divine) you forget what went before. *A Bishop must be*
blameless; &c. Vigilant, sober, of good conversation, &c. Not
given to Wine, &c. Patient, no brawler, one that ruleth well
his own house, &c. For if a man know not how to rule his
own House, how shall he take care of the Church of God?
 And surely, he that hath learned all these lessons in the School of
 Christ, is *No Novice*. See upon a second view, whether the whole
 character agree more fully with Mr. *Powel*, or your self, or any other
 ejected Minister in *Wales*; and whether your defects in all, or
 some of these particulars, and the desires of the Commissioners to
 walk according to that Apostolical Rule, have not been the true
 grounds of your exclusion from the Offices of *Presbyters* and *Dea-*
cons, who had too forwardly intruded into them, though most of
 you the veriest Novices that ever defamed those Callings; which if
 you had not been lift up with pride, conceiting your selves to be *Lu-*
cifers, and bright morning Stars, (when indeed the *light in you*
was but darkness) your fall had not now been so great as you ac-
 count it, *at the sides of the pit of your own mistakes*: Neither
 had you fallen into this condemnation of the Devil, either by penary
 ejection, or wicked calumination. You triumphed too soon, in the
 conceit that you had a twig to strike at Mr. *Powel* withal, not ob-
 serving, that the whole Chapter is Christ's whip of many small
 Cords, made purposely to drive you out of the Temple: The Devil
 had quickly enough of your kinde of quoting Scripture by incohe-
 rent fragments, and so we hope will you.

Extolling your selves above the true Ministers of Christ, as Pam. p. 14
Kings, they being imprisoned, despised, and ignominiously expo-
sed to misery and scorn, &c.

And here we have you again complaining of the *calumniating Vind.*
and traducing of the true Ministers of Christ Jesus; by which *Page 16.*
 we finde you mean your self, and your ejected Brethren. How true
 Ministers of Christ you were, may shortly appear, by the publica-
 tion of your trials to the world: In the meantime, a little taste of
 such

such unsavoury Salt, of such sour Grapes (which shal be given in answer to your false description of Propagation) may serve to cause all Christian people to spit you out of their mouthes, as the Lord hath spued you out of his.

Pam. p. 21. *We know very well you would rather have dyed gloriously in the City of London, than to be ignominiously packed home into your owne Country, as you were.*

Vind.

How disagrees this man with himselfe, who in his Epistle (p. 2.) sayes, That Mr. Powel was ashamed to stay in London, that he betrayed his Brethrens trust, and violated his owne promise, &c. How could he be ashamed to stay, and yet chuse to dye gloriously there? We are sorry for the weaknesse of your memory, you are grown old it seemes, you spare us the labour when you give your selfe the Lye.

To give an account of Master Powels returne from London, I thought convenient, who was a knowing witnesse of his Doctrine, behaviour, trouble, and release, because some Country people are no wiser than to imagine the Pamphlet called the *Hue and Cry*, to be a reall thing, sent out after him by Authority, because he made some escape without a discharge from them, as is reported. Hee being examined before the Counsel a first and second time, spake very boldly and freely, confessing ingenuously more than was charged against him, and was dismissed; and being againe served to appear before the Counsel, by vertue only of a former Warrant, or Order, came before them, to whom they had little to say, but that he called the Court Messengers Catch-poles, and would have fixed another mans words upon him; which mistake he easily discovered, and so was freely, publicly, and honourably discharged, with promise of protection in his worke of the Gospel in Wales; and so he having twice publicly taken his leave of his godly friends, returned with me homeward, this is the truth of the story in brieve.

J. Williams.

Pam. But Mr. Powel is also charged with false Prophecies, as that Tyths should be no longer paid, that no enemy should henceforth appear in the Land, and that the Statues in White-Hall should be pulled downe by such a time, &c.

Vind.

We are sure he gave us Predictions of many things, which accordingly hapned; as the successe of Col. Jones before Dublin, the Victory at Dunbar, the conquest of Anglesey by Gen. Mytton, and the overthrow of the Scots at Worcester, which he asserted in many

many places, before and after he went out of *Wales*; now whether these things did proceed from a Prophetical Spirit, or a prudent foresight of consequences from premises, we shall not determine. But thus much we may assert, That the failing of Predictions in circumstance of time onely, does not prove them to be false Prophecies; for by that rule, *Isaiah* in speaking so positively of *Hezekiah's* sudden death; and *Jonah* of *Ninivehs* speedy destruction, should be put in the rank of false Prophets. Isa. 38. 1. Jonah 3. 4.

But to satisfy all unbiassed Judges, I shall end with a story of *Pam.* your own invention, when you were in some part of *Worcestershire*, where some of the late Kings *Levy* lay in the field, you sent a Messenger over night to give you intelligence of the end of the battle; and being informed before you went to bed, that they were discomfited, you wrote a Letter directed your self, discovering the truth, &c. manner of the fight, and delivered this Letter to your man, commanding him to take horse the next morning and ride three or four miles from the place you quartered, and to return with speed, and deliver the Letter unto you, as you came out of the *Palpit*, being to preach there the next morning. In your Sermon you encouraged the people, assuring them, That it was revealed unto you that night, that the enemy should be destroyed, and wished them never to believe that you were a Prophet sent from the Lord, unless they should be very shortly certified thereof; yea, you hoped before you parted from that place. And true it is, your man met you at the Church door, and delivered unto you the Letter, being well instructed for the particulars thereof: But here was the mischance, your man mistaking your own, took anothers Horse, who being much abused by the wretched rider, discovered your cheat.

And so shall we this compleat *Romance* of yours (not Mr. *Powels*) *Vind.* invention; we applaud your fancy, and faculty of Imagination, but not your judgement, in chusing a transaction for your purpose, which was beleagured with such a throng of witnesses; you are no Prophet we see (what ever Mr. *Powel* is,) but a strange dreamer of dreams: But who informed you of all these private circumstances, that mist to acquaint you of the place where Mr. *Powel* quartered, when the news of *Worcester* fight came to him, which was no part of *Worcestershire*, as you say, but *Ludlow* Town; where he upon the Lords day preceeding that fight, foretold the routing of the *Scots* in his Sermon, as he had before done at *Glocester*, and other places;

places; neither did Mr. *Powel* Preach at *Ludlow* the day immediately after the fight, but it was three days before; this we can attest, and the falsity of your whole story, who were then upon the place with Mr. *Powel*. Neither are you well informed, when you say Mr. *Powel* lost his money at *Worcester*, you should have said *Warrington* Bridge; but that you reel like a drunkard, and cannot tread one strait step in the way of truth, without some digression. It is just as true, *That Mr. Powel and his Companions ran away at Worcester*; whereas it is well known, that Mr. *Powel* being in the Rear, came the word of command, to Face about, when the enemy charged us in the Rear in the City; and afterwards we drew up in a Fallow-field by St. *Johns*, expecting the enemy, and resolving to receive him; and seeing he came not on, we marched away orderly towards *Glocester*, observing all the way, Rank and File, Van and Rear-guard: But we think (by this time) you will finde your Squadron of Figments, will not so well stand the field, being now put to a total rout.

Cap. *Lewis Price*.

Edward Allen, John Griffith, Esquires.

John Dancie, Junior.

Henry Williams, James Williams.

Thus have we had a large Mefs of *Alexander* Pottage, which howsoever (Reader) it may be nauseous to thy stomach, being so ill concocted, yet we hope may have a good Physical operation upon Mr. *Powel*, and Caution him in point of vigilance and prudence, that henceforth no just occasion may be given to an accuser. And the Lord help us all, *That we may have our conversation honest among these Gentiles, that whereas they speak against us as evil doers, they may by our good works, which they shall behold, glorifie God in the day of visitation.*

1 Pet. 2. 12.

We hope also that those who have been very curious and inquisitive, in prying into the misreports of other men, may be convinced of their credulity and lightness of belief, upon such rumors as these: And that they may hence learn to be more deliberate in their Judgements, more reserved in their Censures, and more charitable in their Opinions; To such we shall onely put up that Petition, which a Roman Knight did to *Augustus* *Caesar*, when he had cleared himself to him of false accusations given in against him, he besought him, *That from thenceforth he would observe what should be charged against*

against any person of quality, whether it were done by good men and true. Gods Law forbids Judgement upon a single witness, though never so credible; those that have passed rash sentence, upon the word of such a nameless one as this, will be accountable to it. If our senses be so deceivable by flights of Art, how much more our depraved Judgements; unless we covet to be deluded, we must examine and try all *Mediums*, or we are inevitably befooled. We leave our selves and the Accuser open to all unprejudiced and unbiassed men. If the Pagan King *Darius*, could punish *Daniels* false accusers with the Lyons Den, the Emperors *Theodosius* and *Honorius* enact Laws, that the Accuser failing to make good his charge, should undergo the penalty he would have brought the accused unto;

If false Suggestors were in old time burnt in the Fore-heads with an hot iron, whipped in the dayes of *Titus*, *Vespasian*, *Nerva*, and *Trajan*, and thrust out of the Empire by *Domitian*, *Antoninus* and *Macrinus*, which said, He that punished them not, encouraged them: We hope all honest men can do no less than transfer these hard Censures from *Mr. Powel* upon this his Antagonist, who is thus foiled with his own weapon, *And in the Net which he hath privily laid for another, are his own feet taken.*

Plin. Pasegy.
C. de calumnia
is.
Cic. in Orat.
pro Roscio

You have had a sufficient sight of the Monster, please now to turn your Eyes upon the Man; and though people naturally affected with Novelties (and now adays more *Athenian*-like than ever, having eyes and ears itching to take in some strange and novel objects) will give money for the sight of some extraordinary misshapen spectacle, rather than the most beautiful Man or Woman, being more delighted with the faults and prodigious mistakes of Nature, than with her most perfect Draughts: Yet we hope you may judge this wonder, as worthy of your money, as the former, to see *Nebuchadnezzar* returned from the Wilderness, the poor man newly come out of the Metamorphosis of a Beast. Mr. *Powel* is indeed a Man, honored as much of the Lord, as despised of the world, in that he noted him with his eye, took him up with his hand, furbush'd, and set him apart as a *chosen vessel fitted for the Masters use*, even to bear the sweet Oyntment of his Name, and the Oyl of his pretious Grace to the *Gentiles*, and to the *Israel of God*. But it seems the *envious man* thought to steal him in his pillage, from his Guardian, foreseeing what use he could make of him, to contribute to the designs of his *Kingdom of Darkness*; who as he strove with the Angel for *Moses* his body, so he struggled with the *Angel of the Covenant* for this poor Soul. Neither must it be thought strange, that he that could *Lure our first Parents* in their primitive discretion, and perfect manhood, with so childish a prey as an Apple, could cheat also a forward youth with the Honey-bait of the pleasures, and vanities of the world. But who is this man *without sin, that casts the first stone at him*, who hath already cast so many at himself for it? *What temptation hath befalln him, but what is common unto man?* How few that know themselves, will not confess as much as he, * that they have offered the first fruits of their strength, and parts to the *God of this world*? As our bodies live first the lives of meer *Vegetatives*, before that of *Sensitives*, so there be few souls act the parts, of *men*, till they have put off the habits of *unreasonable brutes*, seeing it was the confession of the man after Gods own heart, *I was even as a Beast before thee.*

* *Vix quisquam
in bonum nisi ex
malo transi.*

thee. Do we not see renowned Father *Augustine* doing penance, in so many sheets of his own *Confessions*, for his youthful wantonness ? *Waldus* sequestred from the *stews* to be the *Ghostly Father* of so numerous and gracious an *Off-spring* as the *Waldenses* in *France* ? *Luther* coming out of his *Superstitious Cloyster*, to vanquish so many *Garisons*, and over-run so many Territories of *Anti-christ* ? Nay, whosoever shall take the pains to read over the *Lives* of those *Centuries* of *Converts* of our own, and other Nations, shall finde in the *List-roll*, Room left for Mr. *Powels* name. Who does thence collect what honor he hath received from the Lord, and what glory he is to return to him (which indeed is the *spur* to all his *activity*) that so soon delivered him as a *Bird out of the snare of the Fowler*, and hath given him strong *Eagles* wings to soar aloft, and ever since to keep out of the reach of those earthly snares : When that *Phoenix* for *Wisdom* and *Greatness*, *Solomon*, was no wiser than to tire himself in the search after fruitless vanities, the eye of whose Soul, beheld not his madness and folly, till age had be-dimmed his bodily eyes.

It is true, Mr. *Powel* plaid the Truant in Christs School, in his minority ; neither is he now to be lasht for that, which long since cost him so many stripes and tears : Four or five years was the poor soul cast into the *King of Saints Correction-House*, under the hands of that hard Task-master, the *spirit of bondage*. All this while was he fed with *bread of adversity*, and with *water of affliction*, till the King of Glory returned again in peace. He came not into the Kingdom of Heaven, but through a *fiery Purgatory* ; he was long in the School of the *Law* ere he came to the *University of Christ*. The sad experience of which *School-masters* severity, hath made him fearful to commend any of his friends to him. All this while was God boiling him in his Furnace, that he might come forth *savory Salt* ; refining him in his fire, that he might come out a bright *Samaritan Vessel* : That with his Master *Christ*, being tempted himself, he might be able to succor them that are tempted. And now being raised from the *Gates of death and Hell*, he calls to minde that *Valley of dead-bones*, his Native Country ; and that he should not do well (with the *Samaritan Leapers*) onely to hide up for himself, such plenty of Spiritual food, and rich spoils of the *fled Syrians* of his sins ; but that he ought to communicate to hunger-pining *Samaria*. That he might comfort those which were in any trouble, 2 Cor. 1. 4.
with the comfort wherewith he himself was comforted of the Luk. 22. 32.

* Tu primum
exhibere bonum
et sic queras al-
terum in simi-
lem.

* Nemo nascitur
sibi sed patria
sed parentibus.
Plurarch.

Lord; and being * converted might strengthen his Brethren. His affections to God and his * Countrey, were the wings that carried him thither, which he found steering a dangerous course between the *Scylla* of some pernicious *Errors* on the one hand, and the *Charybdis* of Heathenism and Superstition on the other. Where he is welcomed by all Friends to the Parliament, whether morally civil, or truly religious people. The quickness of his *Imagination*, strength of his memory, fulness of his conceptions, variety of discourses, and readiness of utterance, challenging more than ordinary respect from the former, and the exemplariness of his piety, the tenderness of his affections, the forwardness of his zeal, the liveliness of his doctrine, and eminency of all his graces, endearing him to the later. Onely the *Royalists* hated him, because *he never prophecied good concerning them, but evil*, together with their *Ghostly Fathers*, that cryed up the *Diana* of their *Old Liturgy*, because they heard her preached down, and their *liveliness*, which came in by her shrines. Such men, by how much the greater their rage was, or is, against him, give the stronger testimony for him, that *he is not of the world*, which never hated, but is ever fond of her own brood. And now finding his Native soyl, all in rubbish, like the ruins of a *Monastery*, he saw there was no building upon the old rotten Foundation; and so onely taking up what choice stones he could finde fit for the work, he goes to hew more out of the Rocks, and to cut down and square the sturdy Oaks in the Mountains; which very undertaking, with so small assistance as he had at first, gives full evidence of the Faith, and Courage of the Man, seeing how many difficulties he was to encounter, seeing the people naturallized to sin, by long continuance, grown old in blindness and ignorance their Diseases even fettered and gangreened, and their Quack-salvers, unskilful Surgeons, and Physicians of no value; the Priests snarling at every one that should come to visit their Patients, lest they should lose the profit of the cure. But the taste of the small Cluster of Grapes (the handful of Saints) made him go on without fearing those sons of *Anak*, or their *Cities walled up to Heaven*. When indeed finding many of them Champions of Satan, Factors of Hell, Sticklers for Superstition, and Enemies to Reformation, he saw the necessity of following the steps of our Blessed Saviour, who having reformed the abuse of Sacred things by the words of his mouth, does nevertheless finde it needful to use hands, and to get a scourge to drive these buyers and sellers out of the Temple. Which had they been

been but as ingenuous as *P. Adrian VI.* might have acknowledged as Epidemical a Disease to lye at that time on the *Welsh* Priesthood, * as he on the *Roman* in his time, and a speedy Remedy behoveful for so desperate a Malady.

* Which is apparent in his Instructions to his Legat.

for the Convention of *Noremberg*, 1525. which run thus, *Dices non ingenuine fieri quod Deus hanc persecutionem Ecclesiae suae inferre permittit, propter peccata hominum, maxime Sacerdotum & Ecclesiae Pralatorum, &c. Propterea (ut ait Chrysost.) saluator noster curans infirmum Civitatem Hierosolymam ingressus est prius Templum, ut peccata sacerdotum primo castigaret. Instar boni Medici, qui morbum à radice curat. Scimus in hanc sanctâ sedem, aliquot jam annis, multa abominanda fuisse, abusus in spiritualibus, excessus in mandatis, & omnia denique in perversum mutata, &c.* *Sleid Com. 1.4* Let the Libelling Prolocutor of the Assembly of the ejected *Welsh* Divines, take this Looking Glass, to shew him his brazen face, that hath more impudency, and less ingenuity than a Pope. Was *Rome* then to be mired, and was *Wales* now spotless? Is it not the wiping of the Ecclesiasticks mouths onely, that will make them clean.

Now might have been taken up with him that of the Prophet *Isaiab*, *The whole head is sick, and the whole heart is faint, from the Crown of the head, &c.* *Wales* therefore had need (at least) of some *Pillule lueis majoris*, for the purging Cephalick humors, that the sight might be cleared. No marvell if so diligent a Bee as *Mr. Powel*, carried a sting to drive out such idle Drones, as lived upon the spoyle of that Honey that should be reserved for better Laborers; Who like a skill'd Gardiner, saw it was much better have the Coleworts removed, than the Vine marred. Neither was this done out of enmity to the Calling of the Ministry of *Wales*, but meerly to their sins, which appears both by *Mr. Powels* open Profession, in his Disputation with *Dr. Griffith* at *New Chappel*, viz. *That he neither did, nor would oppose any godly Ministers Calling, whether it were from Presbytery, or Episcopacy*: And also by the Practice of the severall Congregations in *Denbeigh*, *Mounigomery*, and *Radnorshires*, in the receiving of some Ministers into their Societies, meerly upon the account of godlinesse, without any disclaiming of their Episcopal Ordination. And what Design here was against Learning may be collected from the earnest suites that have been presented to both Universities, and by *Mr. Powels* personal Applications to *Oxford*, both publickly and privately to the Heads of Houses, and his prevayling with some Scholars, who have had kind entertainment in *Wales*, as also the fair Overtures that have been made to others of greatest eminency

in Learning, which have waded the employment. Probably such shun'd *Wales*, as the *Grecians* did the *Philosophers Garden* at *Abdera*, upon the sight of Anatomized Beasts. Whereas if they had but dealt with this *Democritus*, as did wise *Pythagoras*, viz. Discoursed and reasoned it out with him, they might have received so fair an account of his Deportment, that they might have taken up that Doctors Opinion of that supposed Mad-man, *That setting aside some odde things of his Habit, and Behaviour, there was not a wiser man to be found.* For we that had as deep Prejudices against him as any could, have been taught by experience this better Character of him, He is a man; in whose bodily temperature, the nobler Elements of Fire and Ayre have the predominancy, as the *Rushing and mighty wind*, and the *Clovet-tongued Fire* have in his mental Temperature, which carry him above earthly Interests towards his Celestial Center. He hath a Body of steel, made as of purpose for his never resting indefatigable Spirit, which might ere this have worn out many ordinary Cases, with his extraordinary motion, and agitation. His idle Sermon-lesse day, is his sick-day. His Labours are his Recreations, and there is no time more burthensome than while he is from under the burthen. He hath a Heart that

* fears none, but him that is to be feared for his Mercy; That loves none but Christ, and those that carry some price of his beauty, and yet that hates none but them that hate love it self, and in them too, rather their devillish vizor than their persons, for he doth often melt in private mourning, for those that have most enflamed Hearts against Christ and his People. His Head is not onely a Fountain of Tears, because men keep not Gods Law, but also a Conduit of Divine Instruction, teaching them how to keep it. His Tongue is the Pen of a ready Writer, which is so touched with a Coal from the Altar, that it knows no difference between rich and poor, mean and honourable. His Ears are sometimes open to those that come but with the Colours of Christ about them; but neither they nor his purse shut to the Poor and Needy, that will not onely dole out his silver to them, but what he hath in the name of the Lord to distribute to their penurious souls. His Hands shall be lift up against none, but such as appear to him to be *Jorams* or *Abaziabs*, nor stretched out to draw in any but good *Jehonadabs* into the Chariot of *Aminadab*. He is a Latimer for his plain dealing, a

Luther

* Tutissima res
est nihil timere
propter Deum.
Sen.

Luther for his zeal and tartness, and (we may boldly speak it) a *Paul* for his diligence. The Jews had not more ground to imagine of Christ, that he was one of the *revived Prophets*, than we to say, That the Spirit of those old *Apostles* is descended on him. It is the *Mantle* of the great *Prophet*, that is his *Rayment*; the *Power and Spirit* of him that is greater than *Elias* resteth on him, by which he is made instrumental in the doing of wonders, even the reviving of many a *Shunamites son*, many a dead soul. There are many servants of God in *Wales*, that can say of him (as *Paul* does of himself) *that though they have many Teachers, yet they have not many Fathers in Christ*. He hath been a daily Miner at the Works of Christ, about fourteen years; and we are confident, there is not this day in *England*, a *Laborer* of his time, that can shew more right Silver Oar of his own raising, than he hath gotten out of these *Welsh Mines*; witness his gathered *Congregations* in *Montgomery* and *Radnor Shires* (and of late in *Cardiganshire*) abounding with hopeful and visible Converts, to whose Ministry most in those *Assemblies* have acknowledged themselves to owe their blessed *changes*, who would be ready to attest the same unto the world, by annexing hereunto a *List* of their *Names*, were it thought necessary (besides what success the *Lord* gave him formerly in *London Kent*, and other places, where there remains many living Monuments, of his powerful undeceiving Ministry.) Now is that promise fulfilled amongst us, *That many shall run to and fro, and knowledge shall be increased*; so that though of late years, when there was a Minister or Curate in every Parish, you might have ridden twenty miles, and not have met with a knowing *Spiritual Christian*, * yet now * *Invidia loquitur non quod est, sed quod subest.* there being scarce a *Church* door open in twenty miles upon the *Lords day* (if you will believe the Pamphleter) yet I know but few Parishes, wherein you may not finde some *savory Christians*. And so the antecedent *Promise* in *Daniel*, remains yet to be accomplished, *That they that turn many to Righteousness, shall shine as the Stars for ever and ever*. If *Hercules* for his counterfeit Labors, could gain a Monument among the shining *Constellations*; what deserves Mr. *Powel* (as from good men) that hath carried the flag from *Episcoparians*, *Free-willers*, *Monstrous Ranters*, and *Demoniaick Quakers*? Me thinks our *Presbyterian Brethren*, should be engaged to him, for this opposing of *Errors*, *Heresies*, and *Blasphemies*, and not deal worse with him, than the *Scribes* and *Pharisees* with our *Saviour* who denied him not access to their

1. Thes. 5. 14.

Synagogues, though they were filled with envy towards him when they cryed: *Behold, the world is gone after him.* Yet he being above discouragements, is still striving to follow his *Master*, as near as may be, *Going about continually to do good, and to heal every Soul-disease among the People*, still laboring and endeavoring to cause the sleeping to awake, the deaf to hear, the blinde to see, the lame to walk, *To comfort the feeble minded, and support the weak*, as he is commanded. Many such good works is he still doing amongst us, and for which of these must he be thus stoned with scandals? Well, if it must be so, he must be content to follow him also *without the Camp, bearing his reproach.*

Thus hath the *Detractor* by his unworthy *substraction* forced from us, the *Addition* of some few parcels of *Mr. Powels* worth, reserving a supply of the like fruit, to cast into the ballance, as he shall (according to his promise) cast in his leaden pieces. *Mr. Powel* hath *golden grace* enough, to answer, and counterpoize all his brass. He is curant *Coy*n for the *Temple Treasury*, and let him but have his grains of *allowance*, which where lives he that needs not? *Discubus interris, &c?*

We shall conclude with a word to the enemies of *Truth* and *Righteousness*, that they would reflect an eye inward upon themselves, and see how their *Passions* destroy their *Reason*; that they would rather strive to come out of the rank of *Beasts*, into the order of *Men*, than expect that others should climb into the station, and perfection of *heavenly Angels*, while they dwell in *Earthy Tabernacles*; that they would not make over-much haste to trample upon *Mr. Powel*, as a *Meteor* fallen to the ground, but rather note him yet as a *burning and shining light, bearing witness of that light.* And to our honored Neighbors of the *Presbytery*, that they, though fixed Stars themselves, would not dispise the *Itinerant Lights*, but confess rather, that both may be useful in the lower *Region* of the *Church*, as well as the upper *Firmament*; seeing both derive their *Beams* from the same bright *Fountain.* From them we hope, that though at the leaping of this *Poysonous Viper* upon this *Pauls* hand (so lately escaped shipwrack) they may have hard thoughts of him; yet seeing the *Worm* thus shaken off without harm, they will not be worse then *Barbarians*, but alter their minds.

And thus much to the *Supream Authority* of the *Nation*, That they would take care, that the *Cause of Religion*, which hath brought them to the *Stern*, may not now be shut up under *Hatches*,
that

that they would not slight such small leaks of brainish reproach, but use means to stop them betimes, least they swell up to their own *Cabbins*, and that they would not minister fuel to this *Fire of the Tongue*, but rather quench it betimes, least it come too soon to their own-houses; for it is able to *set on fire the whole course of nature*: Jam. 3.6. That they may know *by whom they reign, and for whom they are to decree Justice*; that as they have the name *Gods*, so they may own *Gods Word*, and say of the least of his little ones, *He that toucheth you, toucheth the apple of our eyes.* Zech. 2.8.

And finally to the Lord, *That he that hath purified the hearts, would also wash the faces, and anoint the heads of his people with the oyl of gladness; that he that hath written upon them the golden characters of his own new Name, would take off the stains of theirs; that they may still hasten out of Egypt, and not so much as a Dog be suffered to move his tongue at them; that they may be of one heart, to love one another, and of one tongue, to speak to, and for one another; that good Nehemiahs may prosper, and the mouths of Sanballats may be stopped; that his Temple may be rebuilt in its Primitive glory; that the voices of those that shout for joy, may be louder than the cries of those that mourn in Zion; and that he would shew himself as the glory of Israel his glory.*
Amen.



A Reply to the Libellers Satyrical Rythmes.

Propagation, as awaked out of sleep by his
noise, thus speaks:

WHo calls? --What's there? --How now? Can't *Propagation*
Tir'd with the service of the *British Nation*,
Posting long o'r their numerous *Hills*, down lay
Her head to gain strength for another day:
Cannot she take a nap of *Innocent sleep*,
But Rampant *Rats* this noise and stir must keep?
O Sirs! ---What Sot hath all this vomit cast
Upon my Cloaths, while I was sleeping fast?

Was't not some drunken Priest ? Beyond all doubt ;
 He'd *Article* thus *Propagation* out.
 Where's he, that would blast *Propagations* name ,
 (Who needs not blush) but hides his own for shame ?
 Most hopeful Modesty ! Could he be found
 Blushing or paleness might his face confound.
 He can't me *Slut*, or idle *Huswife* call,
 That rid my house of *Rubbish*, swept out all.
 Good *Huswives* use to give a *Wormwood Pill*,
 To swarms of *Fleas* that do their Chambers fill,
 And with a *fatal smike* to purge the *Moths*
 Which they finde spitefully eat out their Cloaths :
 And wing down *Spiders* that i'th' Cobwebs lurk,
 And was not all this *Propagations* work ?
 Alas poor Priests ! Must *Gospel* fall with you ?
 As much as't by your rising *Rose*, and grew.
 Which was, as by the *Frosts* in *May*, we know
 The tender *Buds* of knotting fruit to grow :
 Its gain by you was such as *Blasting* yeilds,
 Or *Mildew* to the *Trees*, and new ear'd Fields.
 Or does *Religion* suffer by this Wind
 That blew away so many ? So we find
 Plagu'd *Egypt*, suffering by th' *East* wind that blew
 Away the *Locusts*, that devouring crew,
 Wept it at parting with *Frogs*, *Lice*, or *Flies*,
 So does your loss water *Devotions* eyes.
 And the gain of clear *light*, restor'd to chase
 Away Night, which kept sinners in their place.
 That thicker, sadder *darkness*, which souls ne'er
 Felt, until they in *utter darkness* were.
 Have you this reward of my mercy shown,
 That in my latter days am milder grown ?
 I did not now put *Levi's* Sons to draw
 Their *Swords* upon their *Brethren*, which I saw
 After the *Devils* pipe dance at the rise
 O'th' *Golden Calf*, true *Worships* obsequies.
 Not now as heretofore at *Kishon*, slay
Baals Priests, permitting none to scape away.
 Though to their *Sacrifice*, no fire was given,
 Though they kept off the blessed Dew of *Heav'n*,

And yet shall *Jezebel* profaneness say,
 She'll Sacrifice me for a sudden prey ?
 Where is the furious *Jehu* now that makes
Baals Temple, either Slaughter-house, or Jakes ?
 Or where the *Henry*, that cashiers all Monks,
 Slighting all Forts of Fryers, and their Punks ?
 Did then one *Cromwel*, give so brave a rout
 To Popish Priests, and think you to recruit
 Now by another, that against you hath
 Trodden so far his noble Name-sakes path ?
 No, no ; To's Principles you'll finde him true,
 A zealous *Jehu* 'gainst such things as you :
 That will be careful to search, and put oddes
 'Twixt false adorners, and those that are Gods ;
 Nor shall from henceforth our *Protector* choose
 Nor to binde *Dragons*, but to let them loose.
 False railing tongues shall have no quick release,
 But rather Bridles, keep their *Writs* of ease.
 Such *Levites* don't so good a Patron merit,
 Fill'd with their *Puddle Ale*, nor with the Spirit.
 The Dregs whereof cast to the people, some
 More drunk, and swinish then themselves become ;
 Such as are better skill'd, and rather choose
 To court their *Hostiss*, than *Christs* beauteous Spouse.
 That have known spurious *Jesues* to beget
 No *Gospel-Babes*, *Spiritual Children*, yet
 Such as had better luck, at Dice, Cocks, Bowls,
 Than th' *Apostolike* game, for winning Souls,
 Which their own *Tythes*, and *Profits* labor'd more
 To Inn, than to get *Wheat* into *Christs* floore.
 That *Freewil-Offrings* from the people gain'd,
 But gave them none, did what they were constrain'd.
Stewards that challenged a full allowance,
 But fed the *Children* with a poor bestowance,
 Dry scraps, and crusts, snatcht from some neighbors Table,
 (Decking their *Sermons* like the *Daw* i'th' Fable.)
 Such as can sell the *Body of our Lord*
 At cheaper rates, than *Judas* could afford.
 Two or three pence, as many as have paid,
 Have had him to their *wicked hands* betray'd :

Such as by an Instrument, call'd *Common Prayer*,
 Could get the wages of five pounds a year,
 By *Churching*, *Wedding*, *Christning*, of which some,
 The *Long-coat*, more than *Black-coat* might become.
 Say not that I, that snatcht away, am cruel,
 But your selves, that would keep your sinful fuel.
 The *Devils powder*, that your selves had blown
 Up, and more with you, had I let alone.

And (*Gentle Reader*) because this *Poet* after shall not say we are yet in his debt for his medley *Epitaph*, bestowed on *Mr. P. Itinerant*, give us leave (without the imputation of scurrillity) to repay him in his own coyn.

In perpetuam *Mr. A. G.* perpotantis memoriam.

^a Mad pranks. ^b Having spent all his money, it is credibly reported, he

*Qui sit cantavit, sed non sine Drink, sine ^a Pranko,
 Ebrius in foveam jacitur, sine ^b Chink, sine Banko.
 Et qui dormivit, sed non sine ^c Clink, sine Clanko,
 Mortuus, exsurgit, vivit sine ^d Think, sine Thanko.*

fell drunk into a Ditch full of water; and leaves, there slept, and waking, Asked the Hostiss, why she left so many Hops in her drink. ^c Timidulus. ^d Without any remembrance of, or thankfulness for his deliverance; who was so drunk, and in such a dead sleep at Treveglwys in Mountgomerishire, that the Sexton did ring a peal for him, thinking verily he had been dead indeed.

Matth. 7. 23, 24. *With what measure ye meat, it shall be measured to you again. And why seeest thou the mote in thy brothers eye, and seeest not the beam that is in thine own eye?*

Esth. 9. 7. *Behold also the Gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the King, standeth in the house of Haman; then the King said, Hang him thereon; so they hanged Haman, &c.*





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